TWO SERMONS:

THE FIRST
ON THE DIVINITY OF
JESUS CHRIST;

THE SECOND ON
TIME, MANNER, AND MEANS
OF THE
CONVERSION AND UNIVERSAL RESTORATION
OF THE
JEWS.

BY THE REV. JOHN BAILLIE,

THIRD EDITION.

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ADVERTISEMENT.

THE Author's motive, next to his ardent wiſh to promote public utility, for republiſhing the following Sermons, is an *intereſted* one; but with the candid and benevolent, the motive will be accounted laudable.—He has a large young family of eight children, and a very ſmall appointment to anſwer their exigencies.

That the Sermons, however, are not altogether deſtitute of merit, the numerous expreſſions of approbation from the Miniſters of the North, abundantly teſtify. From many others, the Author preſumes to inſert the following, from two good Judges and excellent Divines.

Chirton, near North-Shields, Jan 14, 1790.

Rev. Sir,

I Was favored with yours, and do hereby moſt heartily thank you for your Sermon incloſed. I conſider it truly an excellent Sermon, and well adapted to anſwer the purpoſes you ſeem to have in view in preaching it: May it be attended with the Divine bleſſing, whereever it may be ſent; this only can make it effectual for overturning the ſtrong holds of Sin and Satan, and for promoting the intereſts of our DEAR REDEEMER.

I am, Reverend Sir,

Your's, &c.

JAMES RAE.

Morpeth, July 5, 1790.

Rev. Sir,

I Was favored with yours of the 27th ult. with your Sermon on the Divinity of Chriſt, which I have read with ſerious attention, and with no ſmall degree of ſatisfaction. It is one of the beſt Sermons I have ſeen on the ſubject. And if it ſhould not convince the oppoſers of that doctrine, it muſt have a happy tendency to confirm the faith of thoſe who believe the bleſſed Redeemer of the world to be a divine perſon.

I remain, dear Sir,

Your obedient Servant,

ROBERT TROTTER.

A SERMON

On the DIVINITY of JESUS CHRIST, &c.

ROMANS ix. 5.

Whoſe are the Fathers, and of whom, as concerning the Fleſh, Chriſt came, who is over all, GOD *bleſſed for ever. Amen.*

SAID an Author of great fame in the learned world, in addreſſing his work to a perſon, high in office, when I ſit down to write on ſubjects which intereſt the ſtability and ſplendor of the throne, and the felicity and ſecurity of mankind, I ſummon myſelf, in imagination, into your preſence, and think how *you* would expreſs yourſelf on theſe important topics, and how *I* ſhould expreſs myſelf, ſo as to ſecure your approbation and eſteem *a*: With ſome variation I may obſerve, that when I ſtand up here in the chair of truth, and conſider that the ſubjects I intend to treat of, reſpect the infinite glories of the Son of God, in whoſe preſence we all now are, and before whoſe tribunal we muſt all ſhortly appear, that the preſent and eternal welfare of this numerous audience depends upon the belief of the truth contained in the text.—With a ſacred awe, I enter upon the taſk, humbly ſoliciting aid of the Spirit from on high, that he would take of the things of Chriſt, and ſhew them unto us, and ſo guide us into all truth.

a Lord Kaimes's Dedication of Law Tracts to Lord Mansfield.

The apoſtle Paul begins the chapter with deſcribing his diſtreſs and affliction of mind for the obſtinate infidelity of his countrymen, the Jews, in terms highly expreſſive of his truly patriotic concern. His brethren, who were they? Their deſcent was honourable, and their privileges peculiar, and truly glorious. *Who are Iſraelites, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the ſervice of God, and the promiſes, whoſe are the fathers,* the renowned patriarchs, and illuſtrious prophets, thoſe lights from heaven, and holy apoſtles, teachers of the world; and at the head of theſe, and who infinitely outſhines them all, came Chriſt, as to his human deſcent, and who, yet, according to his eternal exiſtence, is God, over all bleſſed for evermore.—Hail! ye people highly favoured of the Lord; happy had ye yet been, had ye known in this the merciful day of your viſitation, the things which belonged to your peace, your city, your palaces, your glorious temple, had continued to this day with increaſing ſplendor; but to all your other crimes, when JESUS, the deſire of all nations, came to his *own*, you, his own people, received him not, but, with wicked hands, crucified the Lord of glory: therefore your puniſhment was ſignal as your guilt was unequalled; and ye remain a terrible monument of the divine indignation againſt infidelity, to every age and nation of the world.

In illuſtrating the text, I ſhall, through divine aſſiſtance,

I. Delineate the mediatorial character of Chriſt; and ſhew in what reſpects he may be ſaid to be "*bleſſed.*"

II. In what ſenſe he is God over all *bleſſed.*

III. Improve the ſubject.

1. Preliminary remark. Man, in his firſt eſtate, when coming out of the hands of his creator, muſt have been a creature truly glorious. He ſtood high

in

in the ſcale of being, and was placed at the head of all other creatures in this world. His erect poſture, by which he touched the ground by a very ſmall part of his frame, beſpoke his exterior dignity *a*.—But his mental powers, ſo ſtrong and comprehenſive, and the beautiful luſtre of his Maker's glory adorning his mind, made it like Solomon's holy of holies, every part being overlaid with pure gold, ſerved as a conſecrated temple, where the Deity would walk, ſaw his own image, and rejoiced in the work of his hands.

But the ſacred volume informs us of the fatal change that took place of all this happineſs and dignity.—Man violated the law of his God, and in the moment of tranſgreſſion felt the weight of this diſmal reverſe. Sin, that ugly monſter, entered, and *death* followed, and gave man a mortal wound.

Behold him then in a threefold point of view:

Reſpecting his *Maker*, he fell under accumulated ruin. The image of God, after which he was formed, was defaced, and a far different image ſet up in his heart, even of him who had ſeduced him from his allegiance; darkneſs in the underſtanding, rebellion in the will, ſenſuality in the affections. The juſtice of God threatened a penalty he could neither ſatisfy nor ſuſtain; the law of God ſtill challenged obedience, which, alas, he had neither power nor inclination to perform. The very gifts and bounties of God with which he was ſurrounded, intended not only for his comfort, but for his inſtruction, leading him as by ſo many ſteps to their gracious author, became the occaſion of withdrawing further from his duty, and increaſing, as well as aggravating, his ingratitude.—Thus ſtood man with reſpect to his *Maker*.

With reſpect to his *fellow creatures*, inſtead of that harmony and love, and milk of human kindneſs

a Charron of Wiſdom, p. 100.

towards each other, every man's hand was againſt his neighbour; violence, rage, envy, and confuſion, overſpread the world, and filled it with ſcenes of blood and death!

Reſpecting *himſelf*—here was miſery indeed! he could ſometimes fly from his neighbour, but never from himſelf. Hurried by reſtleſs deſires towards things either unſatisfying or unattainable; haunted with cares, tortured with pains, and ſtung with remorſe, while conſcience, like Daniel's hand writing on the wall, or like David's prophet, Nathan, ſaying, Thou art the man, filled him with terror; and vanity, like a worm, deſtroyed the root of every flower that promiſed the faireſt ſucceſs. Such is the faint picture of man. Miſerable in this life; more miſerable ſtill in the continual dread of loſing ſuch a life, miſerable moſt of all, that neither his fancy can form, nor his fear conceive the conſequences of death he dreads, which will drag him to the immediate preſence, and to the tribunal of an incenſed Almighty, and ever living God! Such accumulated woes, felt and feared, might make him cry out, in anguiſh, Would to God I had never been born, and mine infant eyes had never ſeen the light.

2. Remark. That a Mediator was abſolutely neceſſary, on every account, if grace was to be extended to man. Since the fall it did not conſiſt with the honour of God to converſe with apoſtate man; nor was he, in his unhappy circumſtances, capable of converſing with God. But ſince it was the merciful deſign of God to dwell again with men, and diffuſe the bleſſings of religion among them, it was fit ſome expedient ſhould be fallen on for reſtoring ſinners, on honourable terms, to the divine favour; for ſecuring the return of the Holy Ghoſt to their hearts, and for rendering them capable of thoſe divine pleaſures, which by ſin had been totally withheld.

held. And, rejoice, O ye heavens, for this expedient had been fixed upon in the eternal councils, and the Son of God bowed the heavens and came down as Mediator betwixt God and Man; he puts off the crimſon robes of the judge, and puts on the bowels of the Father, and announced, in promiſes, types and propheſies, that God in very deed would dwell with man upon earth, and after the revolution of 4000 years, this long expected, this auſpicious babe was born.

It may ſeem that theſe preliminary remarks were an unneceſſary digreſſion from the ſubject; but when I obſerve that the offices, names, and mediatorial character of Chriſt, were all *relative*; all had a reſpect to the people he was to ſave, I hope I ſhall be forgiven. I return now to the Firſt Head; which was to delineate the mediatorial character of Chriſt, and ſhew in what reſpects he may be ſaid to be bleſſed.

And in deſcribing this glorious character, I wiſh to be led entirely by the light of Revelation. Overwhelmed with the proſpect of his future glories, conſequent upon his temporary ſufferings, the enraptured Prophet, Iſaiah, cries out—*And who ſhall declare his generation!* And without all doubt (ſays Paul) *Great is the myſtery of godlineſs, God was manifeſted in the fleſh.* In the preceding preliminary remark, I have enumerated ſome of the high and important purpoſes why he was born, and for what cauſes he came into the world. Others vaſt, and truly divine, will appear in the further proſecution of the ſubject.

He ſhall be called, *Wonderful*; and ſo indeed he was; he is *Chriſt* over all bleſſed; he is alſo *God*, over all, bleſſed for ever. The word *Chriſt* ſignifies, anointed, or qualified for ſome high and eminent deſigns. The word *bleſſed*, ſignifies, choſen, or ſelected for theſe purpoſes and intentions. Thus the

Angel,

Angel, *Gabriel*, addreſſed the Virgin Mary—*Bleſſed art thou among women.* To which her couſin Elizabeth added—*And bleſſed is the fruit of thy womb.* He ſhall be ſet apart and anointed by the Holy Ghoſt, for the mighty purpoſe of ſaving a loſt world.

The ancient prophets who foretold *Chriſt's* coming appear tranſported with the view of his glory. Not only the New Teſtament, but alſo the Old, repreſent the Meſſiah as the moſt remarkable and moſt honourable perſon, that ever appeared on the ſtage of the world: it ſpeaks of him as a glorious governor, a prince, a king, a conqueror, beſides other magnificent titles of the greateſt dignity; ſhewing that his government ſhould be extenſive and everlaſting, and that his glory ſhould fill the whole earth. But while the prophets foretel his greatneſs they foretel alſo his meanneſs; they ſhew, indeed, he was to be a glorious king, but a king who was to be deſpiſed and rejected of men; and that after the great expectation that men would have of him, he was to paſs over the ſtage of the world, unobſerved and diſregarded.

About the time of his coming, the Jews were big with hopes of him as the great deliverer, and chief ornament of their nation. And, if hiſtory may be credited, even the heathens had a notion about that time, which poſſibly was derived either from the Jewiſh propheſies, or from heathen oracles, which God over-ruled ſometimes to announce truth, that there was a prince of unparallel'd glory, to riſe in the eaſt, and even in Judea, in particular, who was to found an univerſal monarchy *a*. But their vain hearts, like that of moſt men in all ages, were ſo intoxicated with worldly pomp, that that was the only greatneſs they had any notion or reliſh of; this made

a See Suetonius Vita Tiberii, Taciti Annal. Cudworth's Intellectual Syſtem, Gales's Court of the Gentiles, Stillingfleet's origines Sacræ.

made them form a picture of *Him*, who was the desire of all nations, very unlike the original.

A king, whom the world admires, is one of extensive power, with numerous armies, a golden crown and sceptre, a throne of state, magnificent palaces, sumptuous feasts, many attendants of high rank, immense treasures to enrich them with, and posts of honour to reward their services.

Here was the reverse of all this; for a crown of gold, a crown of thorns; for a sceptre, a reed put into his hand, in derision; for a throne, a cross; instead of palaces, not a where to lay his head; instead of sumptuous feasts to others, oftimes hungry and thirsty himself; instead of great attendants, a company of poor fishermen; instead of treasures to give them, not money enough to pay tribute, without working a miracle; and the honour they were promised, was, each of them to *bear a cross*. In all things the reverse of worldly greatness from first to last; a manger for his cradle at his birth, not a place to lay his head sometimes in his life, nor a grave of his own at his death.

Here unbelief frets and murmurs, and asks, Where is all the glory that is so much extolled? For discovering this, faith needs only look through that thin vail of flesh, and under that low disguise appears the Lord of Glory, the King of kings, the Lord of Hosts, strong and mighty, the Lord mighty in battle *a*; the heavens his throne, the earth his foot-stool, the light his garments, the clouds his chariots, the thunder his voice, his strength omnipotence, his riches all-sufficiency, his glory infinite, his retinue the hosts of heaven, and the excellent ones of the earth, on whom he bestows riches unsearchable, an inheritance incorruptible, banquets of everlasting joys, and preferments of immortal honour; making them kings

a Psal. xxiv. 8.

kings and prieſts unto God, conquerors, yea, and more than conquerors, children of God, and myſtically one with himſelf.

But when Chriſt aſſumed the form of a *ſervant*, and paſſed over the ſtage of the world, unnoticed; yet this ſtate of debaſement was not without ſome diſcoveries of his intrinſic glory.

His birth was mean on earth below, but it was celebrated with hallelujahs, by the heavenly hoſt, in the air above; he had a poor lodging, but a ſtar lighted viſitants to it from diſtant countries. Never prince had ſuch viſitants ſo conducted. He had not the magnificent equipage of ſovereigns, but he was attended by multitudes of patients, ſeeking and obtaining healing of ſoul and body, which was more real grandeur than if he had been attended with crowds of princes: he made the dumb that attended him ſing his praiſes, and the lame to leap for joy, the deaf to hear his wonders, and the blind to ſee his glory; he had no guards of ſoldiers, nor magnificent retinue of ſervants, but as the Centurion, who had both acknowledged health and ſickneſs, life and death, took orders from him: even the winds and ſtorms, which no earthly power can control, obeyed him; and death and the grave dared not to refuſe to deliver up their prey, when he demanded it. He did not walk on carpets of Perſia, but the ſea joyfully ſupported him when he honoured it as his path. All nature, ſinful man excepted, honoured him as its Creator. By theſe, and many ſuch things, the Redeemer's glory ſhone through his meanneſs in the ſeveral parts of his life. Nor was it totally clouded at his death; it was not indeed attended with the fantaſtic trappings of artificial ſorrow; but the frame of nature ſolemnized the death of its author; heaven and earth were mourners, the ſun was clothed in black. And, if the inhabitants of the

the earth were unmoved, the earth itſelf trembled under its awful load; few Jews paid him the compliment of rending their garments, but the temple, the pride of their nation, rent aſunder its beautiful vail, as now having loſt its illuſtrious viſitant; and even the rocks, not ſo inſenſible as they, rent their bowels. He had not a grave of his own; but the graves about Jeruſalem, ſpontaneouſly open to accommodate him. Death and the grave might be proud of ſuch a tenant in their territories; but he came not there as a ſubject, but as an invader and conqueror; it was then the king of terrors loſt his ſting, and on the third day the prince of life triumphed over him, ſpoiling death and the grave.

Such was the life, and ſuch was the death of Chriſt, whom the Apoſtle, juſtly, in the text, accounts the top, the crowning glory of the Jewiſh nation.

But as he elſewhere ſaith, none of us liveth unto himſelf, and none of us dieth unto himſelf, ſo I may add, that this obſervation was applicable to Jeſus, in it's fulleſt force.

" He taught us how to live, and (oh too high
" A price for knowledge) taught us how to die."

Yes; his life, and death, doctrines, and miracles, all tended to the glory of God, and the happineſs of men.

2. He was CHRIST the BLESSED, not only as he was the glory of the Jewiſh nation, but to ſhew all the infinite perfections of the Deity, ſo as to exhibit him as an object of worſhip and honour, and a ground of truſt, love, and eſteem. And truly the glory of God was manifeſted *in the face of Chriſt Jeſus*, being *the brightneſs of the Father's glory, and the expreſs image of his perſon.* The beautiful frame of nature ſhews much of God; but alas it is overcaſt with a gloom

of terror towards a guilty world. And although its language be plain and loud in proclaiming the glory of the Creator, yet it is dark and intricate as to his inclination towards ſinful men: it neither aſſures peremptorily that we are in a ſtate of deſpair, nor gives ſure footing for our hopes. If we are favourites, whence ſo many troubles? If we are hopeleſs criminals, whence ſo many favours? Nature ſhews God's glory and our ſhame; his law our duty, and conſequently our danger; but about a way of eſcape—Nature is dumb on this important point. But, Jeſus, as the woman of Samaria, juſtly obſerved, when he came *tells us all things*. But a mind affected only with outward grandeur would ſcarcely credit, that more of the glory of God ſhines forth in Chriſt crucified, than in the face of heaven and earth; the face of Chriſt, in which ſenſe diſcovers nothing but marks of pain and diſgrace, that bloated, mangled viſage, red with gore, and covered with marks of ſcorn, ſwelled with blows, and pale with death, that would be the laſt object in which the carnal mind would ſeek to ſee the glory of the God of life.

It would turn away from the deformed mangled object, but would have poſſibly viewed with rapture the ſame Jeſus, when transfigured on the holy mount, and holding conference with Moſes and Elias, his celeſtial Viſitants. Divine glory ſhone indeed then in a bright manner on mount Hermon, but not near ſo brightly as on mount Calvary; this was the more glorious transfiguration of the two. Though all the light in the world, in the ſun and ſtars was collected together, into one ſtupenduous maſs of light, it would be but darkneſs to the glory of this ſeemingly dark and melancholy object, for it is here alone, *we all with open face, behold, as in a glaſs, the glory of God.*

Here

Here ſhines ſpotleſs juſtice, incomprehenſible wiſdom, and infinite love, all at once: none of them darkens or eclipſes the other, every one of them gives a luſtre to the reſt. They mingle their beams and ſhine with united eternal ſplendor: the juſt Judge, the merciful Father, and the wiſe Governor. No other object gives ſuch a diſplay of all theſe perfections, yea, all the objects we know, give not ſuch a diſplay of any one of them. No where does juſtice appear ſo awful, mercy ſo amiable, or wiſdom ſo profound.

Here ſhines forth the glory of infinite love to a loſt world. Compariſons can give but a very imperfect idea of this love, which paſſeth knowledge; for though we ſhould ſuppoſe all the love of all men that ever were, or ſhall be on the earth, and all the love of angels in heaven united in one heart, that heart would be cold, compared to that which was pierced with the ſoldier's ſpear. The Jews ſaw but blood and water, but faith can diſcern a bright ocean of eternal love flowing from theſe wounds. We may have ſome impreſſion of the glory of it, by conſidering its effects; we ſhould conſider all the ſpiritual and eternal bleſſings, received by God's people for four thouſand years, before Chriſt was crucified, or that have been received ſince, or that will be received till the conſummation of all things; all the deliverances from eternal miſery; all the oceans of joy in heaven; the rivers of water of life to be enjoyed to all eternity, by multitudes as the ſand of the ſea ſhore. All theſe, and ten thouſand times more, are the bleſſings which flow from that love that was diſplayed in the croſs of Chriſt. Here alſo beam forth the glories of infinite wiſdom.

The glories that are found ſeparately in the other works of God, are found united here. The joys of heaven glorify God's goodneſs, the pains of hell

glorify his juſtice; the croſs of Chriſt glorifies them both in a more remarkable manner, than heaven or hell glorifies any of them. There is more ſignal honour done to the juſtice of God by the ſufferings of Chriſt, than by the torments of devils; and there is a more remarkable diſplay of the goodneſs of God, in the redemption of ſinners, than in the joy of Angels; ſo that we can conceive no object in which we can diſcover ſuch manifold wiſdom, or ſo deep contrivance for advancing the glory of God.

To this add, that it equally tends to the *good* of man. *It heals all his diſeaſes, it pardons all his ſins.* It is the ſacrifice that removes the guilt of ſin, it is the motive that removes the love of ſin; it mortifies ſin, and expiates it, it atones for diſobedience, it excites obedience; and purchaſes ſtrength for obedience, and makes it eaſy and delightful.

In fine; ſo univerſal and vaſt was this deſign, that no part of the univerſe was unconcerned in it.

The glory of the Creator was eminently to be diſplayed, all the divine perſons were glorioufly to be manifeſted, the divine attributes to be magnified, the divine works and ways to be honoured; the earth was to be redeemed, hell conquered, heaven purchaſed, the law to be magnified and eſtabliſhed, its commandments to be fulfilled, its curſe to be ſuffered, the head of the old ſerpent was to be bruiſed, his works to be deſtroyed, and the principalities and powers of darkneſs to be ſpoiled and triumphed over openly, the principalities and powers of heaven were to receive new matter of everlaſting hallelujahs, and new companions to join them, fallen Angels were to looſe their old ſubjects, and the bleſſed Angels to receive new fellow-citizens. A new heaven and a new earth formed, to be the ſcenes of the future glory and bleſſedneſs of the countleſs millions of the redeemed!—What things are theſe!

Thus

Thus I have attempted to delineate the mediatorial character of *Chriſt*, and his high qualifications, for the execution of a performance of univerſal importance, the preparation incomparably ſolemn, the Deity himſelf looking on with complacency, and all the hoſts of heaven in loud and triumphant anthems of joy, celebrating the matchleſs atchievements of his victorious arm. As he is, in one word, the foundation of all the councils of God, the rock on which the church is built, the brighteſt mirror of all the divine perfections, the inexhauſtible and only ſource of every grace, virtue, and excellency, to men; May we not fairly infer from this view of him, that he is *Chriſt the bleſſed. a*

But the text ſays alſo, he is GOD over all, *bleſſed* for ever. It introduces me to the

II. Head, which was to prove the Divine character of the Son of God; and to obviate ſome of thoſe objections that have, for many ages, in various forms, been made to the divinity of the perſon of Chriſt.

To proceed with regularity; I ſhall, as on the former head, make ſome preliminary remarks, eſpecially as the diſtinct *Divinity* of the Son, involves the idea of a plurality of perſons. Remark. I muſt candidly own that the word TRINITY, is not to be found in all the Bible. It is a term of the invention of men. How, and why, it came to be uſed, I ſhall inform you. During the Apoſtolic age, nay for 180 years, the faith of the church all along was in the Father, Son, and Holy Ghoſt, one God, into which they were baptized. The Father was not the Son, nor the Son the Father, nor the Holy Ghoſt either of the other. This was the common faith of the church, before either *Perſon*, or *Subſtance*, was uſed. *Juſtin Martyr*, informs us, that the ſacred three were equally worſhipped as *one* God. In *Athenagoras*, we find

a See M'Laurin's Diſcourſes.

find plain mention made of the *Union* and *Diſtinction* of Father, Son, and Holy Ghoſt.

Theophilus, about the year 180, is the firſt writer extant that expreſsly gives them the name of *Trinity*. The mighty contentions raiſed by *Sabellius*, *Praxeus*, and *Noetus*, obliged the orthodox to adopt terms to expreſs their judgment reſpecting the ſacred three, and they termed it Trinity of Hypoſtaſes, perſons, in unity of uſia, or eſſence. And I own that theſe learned Greek and Latin Fathers, frequently bewildered themſelves in ſubtleties and artificial terms to define *that*, in which all human comprehenſion is ſwallowed up and loſt.

"*Ignoſcenda tamen, ſi ſcirent ignoſcere* HOSTES."
"A venial fault, if foes knew to forgive."

I acknowledge that the doctrine of the Trinity is attended with difficulties. And yet we muſt perceive that the Holy Scriptures hold out for our belief, and object of worſhip, three diſtinct names, or titles, of *Father*, *Son*, and *Holy Ghoſt*. The divinity of the firſt of theſe all parties agree in. The divinity of the Holy Spirit, I ſhall here prove from ſcripture, reſerving, that of the Son, to conclude the diſcourſe.

The perſon of the Holy Ghoſt is deſcribed in ſcripture as the immediate worker of miracles; *a* and even of thoſe done by our Lord Himſelf. *b* The conductor of *Chriſt Jeſus* in his human capacity, during his ſtate of humiliation here upon earth; the inſpirer of the Prophets and Apoſtles; the ſearcher of all hearts, and the comforter of good men in difficulties. *c* To *lie* to Him, is to *lie* unto *God*; *d* *blaſphemy* againſt him, is unpardonable; *e* to reſiſt *Him*, is to reſiſt God. *f* He is in God, and knows the mind of God, as a man knows his own mind; and

a Acts xxiv, 45, 46. *b* Matt. xii. 18. Acts x. 38. *c* Matt. iv. 1.—xii. 18. *d* John xiv. *e* Acts v. 3, 4. *f* Matt. xii. 31, 32.

and that in reſpect of *all things*, even the *deep things* of God. *a* Men's bodies are his *Temple*, and ſo are we the *Temple* of God. *b* He is joined with Father and Son, in the ſolemnity of Baptiſm; in religious oaths, and invocations for grace and peace, *c* in the ſame common operations, *d* and vocation of perſons into the miniſtry: *e* and he is joined with the Father in the ſame common miſſion, even of the *Son* himſelf. *f* In a word, he is *Lord* *g* (or *Jehovah*) and *God*, *h* and *Lord* of Hoſts. *i* This is a brief ſummary of what the Scriptures have taught us of the perſon, character, and offices of the Holy Ghoſt.

Thus ſacred Scripture plainly holds forth to us Three Perſons, dignified with the ſame high titles of *Lord*, *God*, &c. inveſted with the ſame high powers, attributes, and perfections; and intitled to the ſame honour, worſhip, and adoration.

The Trinity in Unity, is the one Supreme Being or Nature, diſtinguiſhed from all other beings by the name of *Jehovah*; for the Scripture gives us the following poſition:

Deut. vi. 4. *The Lord our God is one* JEHOVAH: and again, *Pſal.* lxxxiii. *Thou, whoſe name* ALONE *is* JEHOVAH, *art the Moſt High over all the earth.*

Yet Chriſt is Jehovah.

Jer. xxiii. 6. *This is the name whereby he ſhall be called,* JEHOVAH *our righteouſneſs.* So alſo Iſaiah vi. 1, 2. *I ſaw* JEHOVAH *high and lifted up*, &c. which John xii. 41, expreſsly ſays reſpected Chriſt.

So is the Holy Spirit deſigned by the ſame ſupreme, and incommunicable title.

Ezek. viii. 1, 3. *The Lord* JEHOVAH *put forth the form of an hand and took me—and the* SPIRIT *lift me up, &c.*

Therefore,

a Acts vii. 51. *b* 1 Cor. ii. 10, 11. *c* 1 Cor. iii. 16. *d* 2 Cor. xiii. 44. *e* 1 Cor. xii. 5, 6, 7. *f* Acts xiii. 2.—x. 15. *g* Iſa. lxviii. 16. *h* Compare Exod. xxxiv. 34. with 2 Cor. iii. 17. *i* Acts v. 3, 4.

Therefore, the Father, the Son, and the Holy Ghoſt, are ONE Jehovah: They are three perſons, yet have but *one name, and one nature.* And here it is to be obſerved, that the argument acquires irreſiſtible force, from this conſideration, that the name *Jehovah* is not capable of ſuch equivocal interpretations, as that of *God*; it has no plural, is incommunicable to any derived or created being; and is peculiar to the divine nature, becauſe it is deſcriptive of it. *a*

At a very early period of the Church, upon the *incomprehenſibility* of the doctrine, ſome bold men, *b* rejected

a See a learned and excellent Treatiſe on this myſterious ſubject, by the Rev. *William Jones.*

b. Praxeas, about the year 186, denied the doctrine of the Trinity, and charged the Church with *Tritheiſm. Tertullian* ſupported the received doctrines, and overthrew his arguments.

Not long after *Noetus,* revived the charge, and his plea was that GOD is *One,* and that there could not be a plurality in the Godhead. But he went away with the character of a weak and raſh man; and his opinions were condemned by the Chriſtian Church. Yet his followers had ſo exalted an opinion of the Divinity of Chriſt, that they had no way of ſolving the difficulty, but by making Father and Son *one Perſon*— They were on that account termed *Patripaſſians.*

About the middle of the third *century,* aroſe *Sabellius.* He was a violent *Unitarian,* and charged the Church with the worſhip of *Three Gods.* He boldly ſtruck out the Divinity of Chriſt, ridiculed an *incarnate God,* and denied his *exiſtence,* previous to his *incarnation.* He may, therefore, juſtly be termed the father of the *Socinians,* who, when they were pleaſed to ſpeak out, held nearly the ſame principles.

Within a few years after *Sabellius, Paul,* of *Samoſata,* carried on the ſame charge of *Tritheiſm* againſt the church; was a warm, injudicious aſſerter of the *Unitarian Plan,* confining all worſhip to the *Father* only, excluſive of the other Perſons. Euſebius informs us, that the Biſhops of the Church, ſtruck with horror at the impiety of his tenets, ran together againſt him, as a wolf that was endeavouring to deſtry the flock of Chriſt.

About the end of the third century appeared *Arius,* who to avoid *Tritheiſm,* (as he thought) and to preſerve the unity of the Godhead, and that there might be one *ſelf-exiſtent Being* or *Perſon* (Ἓν τὸ ἀγέννητον, εἷς ἀγέννητος) denied the Divinity of the Second Perſon, only allowing a *real* pre-exiſtence, and ſo making him more antient than the others before-mentioned did. To demonſtrate to my readers that I do him juſtice, I ſhall give his comment on the incarnation of the Eternal Λογος. John i. 11.

"In

rejected the plurality of persons in the *Godhead*, and charged the orthodox with *Tritheism*, or the worship of *Three Gods*.

That the Deity existing in three Hypostases, and yet *One God*, is a mystery, and an incomprehensible one two, is the less to be wondered at, when we reflect upon the scanty limits of the human understanding; and if all around us, if all within us, is so, how infinitely more inconceiveable must He be, a very small part of whom the highest Seraphim can understand.

The *Incarnation* of the Son of God is a mystery never to be comprehended. There are some *seeming* not *real* repugnancies in it. Self-existence is another mystery, of which we know little; for we can conceive very imperfectly of an *uncaused cause* of all things. Eternity is so vast a mystery, as we are utterly lost in the contemplation of it. *Eternity past*, confounds the most acute understandings.

So the belief of *three persons*, every one singly *God*, and altogether one *God*, is a case where the terms of

D the

"In the beginning of all things, before ever the earth or the world "was made, there existed a very glorious and excellent creature (since "called the *Word*) the Oracle of God, and Revealer of his Will. That "excellent person, the first whom God of his good pleasure and free "choice, gave being to, was *with* God the Father; and he *was God*, "another God, an *inferior* God, infinitely inferior, but yet *truly* God, as being *truly* partaker of Divine Glory *then*, and fore-ordained to "have *true* dominion and authority in God's own time. God employed him as an *Instrument*, or under-Agent, in framing and fashioning "the world of *inferior* creatures; and approved of his services so well, "as to do nothing without Him."

The sum of the opinions of the *Arians* are these: *viz.* Jesus Christ was a very glorious Creature, deriving his *Being* by the *Will* of God from the *Father*; existed infinite ages before all worlds, yet not *eternal*; was of consequence inferior to the Father, in his existance, substance, and perfections, being *mutable* as a creature, though rendered *unchangeable*, by the decree of God. Yet as deriving from, and partaking of his *Father's Divinity*, he was entitled to a degree of worship, not supreme, but subordinate; not absolute, but relative, &c.

N. B. I have drawn my information respecting the tenets of these *Heresiarchs*, from the purest sources. See Mosheim's Ecclesiastical History, with Mc Lean's Notes.

the propoſition carry *ideas* with them *ſeemingly*, but not *plainly*, repugnant. Another inſtance of this may appear in God's foreknowing events depending on *uncertain* cauſes: *Ahab* was expreſsly foretold by the inſpired prophet, that he ſhould fall at Ramoth Gilead, and dogs ſhould lick his blood; but this event depended on a man, ſpontaneouſly diſcharging an arrow, from ſeemingly no motive, and apparently having no object in view: yet he mortally wounded the devoted Prince.—That *Jezebel*, ſhould be eaten by dogs, in the middle of a crowded city, and that her ignominious death ſhould ariſe from her ill-timed ſarcaſm upon *Jehu*; and yet that ſuch was to be her end, *ſeemingly* depending on the capricious will of that furious Captain, is altogether unaccountable by us.—Still more ſo is that, where the whole councils of God, reſpecting the redemption of mankind, were laid in proſpect of Adam's fall, when his honour, intereſt, and moral powers, all conſpired to ſecure perpetuity in his happy ſtate. So is it with our belief in the Holy Trinity; we know what we mean when we ſay *every one*, as clearly as if we ſaid *any one* is God; a perſon having ſuch and ſuch eſſential perfections. We ſee not perfectly how this is *reconciled* with the belief of *one God*, as we ſee not how the divine preſcience is reconciled with *future contingents*. Yet we believe both, not doubting but that there is a connexion of the *ideas*, though our faculties cannot fully aſcertain that connexion. *a*

But I am ſtill aſked, if we worſhip a Trinity of perſons, are we not chargeable with *Tritheiſm*; I ſay no, and our defence is as follows: by comparing Scripture with Scripture, we plainly find that the *divine* Unity is not an Unity of *Perſon*; we obſerve that there are more perſons than one, dig-

a See Dr. Waterland's Defence of the *Divinity* of *Chriſt*, p. 314. A work that never was anſwered, and likely never will.

dignified with the ſame high titles *Lord*, *God*, &c. as I obſerved before. Yet the Scripture never tells us of three *true Gods*; but conſtantly aſſerts that God is One. We read that the *Father* is *Jehovah*, the *Son* is *Jehovah*, and the *Holy Ghoſt* is *Jehovah*, and yet the Lord *Jehovah* is one Jehovah. The *Father creates*, the *Son creates*, the *Holy Ghoſt creates*, and yet there are not three Creators. We worſhip the *Father*, *Son*, and *Spirit*; and yet there are not three objects of worſhip. The obvious concluſion from theſe premiſes is, that theſe three divine Perſons are one God; and thus the Scripture notion of Unity is of more perſons than One, in the ſame Godhead. Yes, there is a *medium* between *Sabellianiſm* and *Tritheiſm*. We aſſert not three abſolute, original, co-ordinate Divinities, like the *Marcionites* of old; we hold a diſtinction, and even a ſubordination in the offices of the Perſons, not in nature. We *ſeparate* not the Perſons from each other, with the *Arians*; if we did any of theſe, there might be ſome colour for the charge of *Tritheiſm*. But we acknowledge with the Scriptures one *God*, the Father with his co-eſſential Son and Spirit, one head and fountain of all, the three Divine Perſons being one in nature, one in knowledge, in preſence, in operation and energy; never ſeparate, never aſunder, diſtinct without diviſion, united without confuſion. If this be *Tritheiſm*, it is what the Scripture has taught us, and what the Bleſſed God, who beſt knows his own nature, has recommended to us. Such too were the ſentiments of the wiſeſt and beſt of men in every age of the Church. And it is remarkable that Divine Providence has carefully upheld this doctrine, though all imaginable artifices have been from the beginning employed to overthrow it; and God has viſibly blaſted all attempts againſt the Eternal Godhead of his Bleſſed Son.

But with all the difficulties that attend this tremenduous and ſublime doctrine, it would be but fair and candid in its opponents to propoſe to us a *better*. *a* This equitable requiſition was made by the Philoſopher *b* to his opponents, in his belief of the immortality of the Soul; but all the comfort they gave him was, that, " when he died, he would *ceaſe to be*." So I am afraid that theſe ſubtle diſputers of this world would act by us, as when *Shiſhack*, king of Egypt, took away all Solomon's *golden ſhields*, *Rehoboam*, that *wiſe* man, (as *Hales* of Eaton ironically calls him) put in their room, *ſhields of braſs*; and that the charge they bring againſt *Trinitarians*, of *Tritheiſm*, will from their own principles, recoil upon themſelves.

The

a I preſume my readers will not be diſpleaſed with the following anecdote, which is not more ſurpriſing than it was true.——A ſociety of Gentlemen, moſt of them poſſeſſed of a liberal education, and poliſhed manners, but, unhappily, had been ſeduced from a belief in the Sacred Scriptures, uſed to aſſemble alternately in each other's houſes, on the banks of the Tweed, for the purpoſe of ridiculing Revelation, and hardening one another in their infidelity. At laſt they unanimouſly formed a reſolution, ſolemnly to burn the *Bible*, and ſo to be troubled no more with a book which was ſo hoſtile to their principles, and diſquieting to their conſciences. The day fixed upon came, a large fire was prepared, a Bible was laid on the table, and a flowing bowl ſtood ready, to drink its dirge. For the execution of their plan, they fixed upon a young Gentleman, of high birth, brilliant vivacity, and elegance of manners; but whoſe name I conceal from a regard to his honourable and truly worthy family. He undertook the taſk; and, after a few enlivening glaſſes, amidſt the applauſes of his jovial compeers, he approached the table, took up the Bible, and was walking reſolutely forward to put it in the fire.—He happened to give it a look.—All at once, he was ſeized with trembling, paleneſs overſpread his countenance, and his whole frame ſeemed convulſed. He returned to the table, and laying down the Bible, ſaid, with a ſtrong aſſeveration, " We will not " burn *that Book*, 'till we get a better." But

Men may LIVE *fools, but fools they cannot* DIE.
YOUNG'S NIGHT THOUGHTS.

I have only to add, that this ſame gay, and lively young Gentleman, came to die; and, on his death-bed, got ſincere repentance, deriving unſhaken hopes of forgiveneſs, and of future bleſſedneſs, from that Book he was once going to burn.——This anecdote I had from ſeveral Miniſters, who attended him during his dying moments.

b Cicero de Senectute.

The disciples of *Arius*, uniformly maintained that the *Father* was the *Alone Supreme God*; that the *Son* was *God* too, *very* GOD, *God* by *nature*; but, deriving his existence from the Father, must be *inferior* to him: so also is the Holy Spirit, being derived from both. They held that *One* divine person is equivalent to *One God*, and Two to Two Gods, and Three to Three Gods. The case is plain, the consequence unavoidable. One *Supreme*, and two *Inferior* Gods, is their avowed doctrine; and certainly, the asserting Three Gods (whether co-ordinate, or otherwise) is Tritheism, against the *First Commandment*, against the whole tenor of scripture, and the principles of the primitive church. *a*

And as their religious *tenets* were, so was their *worship* "*absolute, supreme honour, is plainly appropriated* "*to the person of the Father only, as the absolute supreme* "being, or the one God." This was a leading tenet from which the *Arians*, antient and modern, never swerved. *b* They held that *ultimate, absolute, supreme, sovereign* WORSHIP is due to the Father only; *Mediate*, relative, inferior worship may be paid to *creatures*. The Father therefore being considered as alone *supreme*; supreme, *absolute, sovereign* worship is due to Him *only*; *Christ*, being a *Creature*, (according to them) *derived, inferior, dependant*, yet is to be worshipped, but with a *proportionable* degree of veneration and honour, which must be *inferior, relative* worship. As the *Object* and *Nature* of divine worship (for I exclude the idea of *civil respect*, which may be paid to *creatures*) are of the last consequence for us to know, let us for a moment look into the scriptures, and see if there is the least vestige of foundation for this distinction in religious Adoration.

Prayer

a Dr. Waterland's Defence, page 336.

b See Dr. Clarke's *Scripture Doctrine of the Trinity*—*Modest Plea*, &c. page 94th.

Prayer we often read of; but there is not a ſyllable about *abſolute* and *relative*, *ſupreme* and *inferior prayer*. We are commanded to pray *fervently* and *inceſſantly*, but never *ſovereignly* or *abſolutely*, that I know of. We have no rules left us, about *raiſing* or *lowering* our *intentions* in proportion to the *dignity* of the *objects*. Had this been the caſe, I make no doubt but a God, *jealous of his honour*, would have given us directions on this important matter, ſo as to make our worſhip either *high*, *higher*, or *higheſt*, as occaſion ſhould require, but He has given us none. Nay,

The whole tenor of Scripture runs againſt it. Let us, in order to prove my aſſertion, conſider ſuch acts and inſtances of worſhip, as are laid down, whether under the old or new diſpenſation.

Sacrifice was one inſtance of worſhip required under the law; and it is ſaid, *He that ſacrificeth unto any God, ſave unto Jehovah only, He ſhall be utterly deſtroyed. a*

Now upon the famed inſtance of the Iſraelites, making and worſhipping the golden calf, they had but to alledge, they meant only that image as a *medium* through which they worſhipped the Deity, with *ſupreme*, if, only with *relative* adoration; as Aaron cauſed to be proclaimed, that it was a *feaſt to Jehovah. b* But the Supreme Majeſty admitted no ſuch diſtinctions; and notwithſtanding he was prevailed upon by Moſes, to ſpare their utter extirpation, he declared, that in their future viſitations for their ſins, *This* their idolatry, he will ſtill remember againſt them. *c*

The caſe was the ſame with religious vows, *Swearing* by *God's name*, was of the ſame nature; but we find no *diſtinction*, or *degrees* of ſolemnity, with

a Exod. xxii. 20. *b* Exod. xxxii. 5. *c* Ch. xxxii. 34.

with which men were to perform thoſe acts of religious worſhip.

In the New Teſtament, where the *Lycaonians* would have done *ſacrifice* unto the Apoſtles, *Paul and Barnabas*, theſe holy men did not tell them that *ſacrifice* was of *equivocal* meaning; and that they might proceed in it, provided they would rectify their intentions, and conſider them as *Apoſtles* only; but run among them, and forbade them to *ſacrifice* to them at all. The Angel, in the *Revelations*, did not direct *John* to conſider him only as an *Angel*, and proportion his adoration accordingly; but ſtrictly forbidding him to do it at all, ſaid, *Worſhip God*. To this I may add, that the *Martyrs*, when required by their Pagan perſecutors, only to throw a few grains of incenſe into the fire, and pay their Deities what degrees of worſhip they pleaſed, and ſo ſave their lives, honours, and eſtates, at this eaſy rate; yet theſe brave ſervants of the living God, ſcorned to divide even the ſmalleſt degree of worſhip between the true God, and dumb Idols. *a*

We conclude then, that no *medium* however ſignificant, no *man* however holy, no *angel* however intelligent, nay, even the *Son of God*, ſhould he poſſeſs ten thouſand times more holineſs and excellency than all the hoſts of heaven, if he is conſidered only as a *creature*, can be worſhipped; and, for once, we agree with the *Socinians*, in accounting the *Arians* chargeable with *idolatry*, ſince they worſhip the *Son* and *Spirit*, whom they conſider only as *creatures*.

We ſee then on whom the charge of *Tritheiſm* juſtly fall; as alſo the danger of forſaking the good old

a This was the grand reaſon why the antient Fathers ſo zealouſly oppoſed *Arianiſm*, becauſe that Chriſtianity, which was intended by God Almighty, for a means to extirpate Pagan Idolatry, was thereby itſelf *Paganized* and *Idolatrized*; in as much as they worſhipped the *Son of God Himſelf*, ſuppoſed by them to be no more than a *Creature*. Cudworth's Intell. Syſtem. Page 628.

old way, and in avoiding imaginary inconſiſtences, to run into errors of the moſt fatal tendency.

But to avoid every appearance of *Tritheiſm*, with which We *apparently*, and the Arians *really* were chargeable, *Sabellius*, and the *Socinians*, took more deciſive ſteps, and boldly cut, inſtead of troubling themſelves to looſe the knot; and at once ſtruck out the Son, and Spirit, from the œconomy of the Perſons in the Godhead.

This introduces me to conſider the UNITARIAN Scheme. It would be well in all diſputes of moment, if we could fix the preciſe meaning of the *Terms*. And as this of *Unitarian*, is capable of ſeveral definitions, I ſhall ſhortly conſider each. Candour obliges me to ſuppoſe that, by the appellation theſe Gentlemen have aſſumed, they mean that the *Divine Unity*, is alone the object of worſhip; and ſo far they are perfectly right. Let us now ſee how far we go along with them, and where and when we muſt part. And here we agree with them, that the object of all divine worſhip is ONE GOD; and to give it to any other being, however exalted, is Idolatry, and will be puniſhed as ſuch. " *Hear, O Iſrael, the Lord our God is one Lord.* *a* The *Anti-Trinitarians*, of all ſorts, maintain that this *Unity* in the text, is that of *Perſon*; and that the *Father* alone is here intended; but the words literally rendered are, *Jehovah, our God, is one Jehovah.* Now, if it only reſpected the *Perſon* of the Father, excluſively of the other Two, it would run thus: The *Father*, our God is *one Father*; juſt as if we ſhould ſay, *David*, our King, is one *David.* And where would be the propriety of ſuch phraſeology? But, *Jehovah*, which always includes in it the idea of the Eternal, Immutable, and Infinite Being, is *One*, in oppoſition to Gods *many*, and Lords *many*, is here deſigned. Thus the Scribe,

a Deut. vi. 4.

Scribe, who quoted this very text, *a* underſtood it, and whom our Lord commends, as anſwering ſo far diſcreetly. Yet it is carefully to be noted, that although he commends him for acknowledging *one God*, he wanted ſomething farther, *He was not far from the Kingdom of God*, that is, to be a ſubject of *Meſſiah's Kingdom*. And that *one thing* that he wanted, was to acknowledge the Son to be God and Lord, as well as the Father; for, He, in common with the Jews, had very imperfect notions of the *Divinity* of the Meſſiah. And it is remarkable that both the Evangeliſts, Matthew and Mark, *b* after relating this conference of our Saviour with the *Scribe*, immediately ſubjoin the hiſtory of his putting a queſtion to the *Phariſees*, How the Meſſiah could be both David's Son, and David's Lord, quoting Pſal. cx. 1. *The Lord ſaid unto my Lord*, &c. It is exceedingly probable that the intention of our Lord's queſtion was to correct the Jewiſh conſtruction of Deut. vi. 4, and to intimate, as far as was proper at that time, that the Father is not εἷς Κύριος, *one Lord*, in ſuch a ſenſe as to exclude the Son, who is alſo Κύριος, or *Lord*, and tacitly included, as often as the Father is ſtiled the only *God* or *Lord*. *c*

But ſtill it may be urged, from ſuch texts as the following, *There is no God before me, neither ſhall there be any after me:—I am God alone, and beſides me* there is none elſe, &c. In the New Teſtament—To us *there is but one God, the Father, of whom are all things, and we in him:* And are not theſe *excluſive* texts? They are ſo, in a certain ſenſe, and yet they do not affect the doctrine of the Bleſſed Trinity. It is a rule and maxim in all writings, that *excluſive*

a Matthew xxii. 35. *b* Mark xii. 23.

c Dominus ipſe pæcipuum mandatum Legis, in *Unius Domini* confeſſione et dilectione docens eſſe, non ſuo ad *Scribam ſed* Prophetæ teſtimonio uſus eſt, eſſe *ſe Dominum*. Dominum *unum* ita ex lege docens, ut ſe quoque *Dominum* Propheta Teſte confirmat. Hilar. Page 1001.

terms are not always to be rigorouſly interpreted, ſo as to leave no room for *tacit* exceptions, ſuch as reaſon and good ſenſe will eaſily ſupply. It may be needleſs, and, on ſome occaſions, improper to mention every exception, but to leave them to the intelligent reader.—For example; it is ſaid, *No one knoweth the Father, but the Son, and no one knoweth the Son but the Father.* *a* It would *ſeem* from this text, that the Father does not know himſelf, nor the Son himſelf. But no man of common ſenſe can think ſo of either. Paul the Apoſtle ſays, *I determined not to know any thing among you, ſave Jeſus Chriſt, and him crucified.*—Did he, by this paſſage, reſolve to take no notice of either the Father, or the Spirit, in his doctrines? No body will ſay it. If then God intended equal honour to the Son and Spirit, as to the perſon of the Father, why did he not give ſome cautions to mankind? I anſwer, ſuch cautions were *unneceſſary*. For none of thoſe declarations, concerning the *Unity of God*, and the worſhip due to *God* alone, were made at the beginning, or before *idolatry* was grown into practice. The intent and deſign of theſe declarations was to be a remedy againſt it, and to root it out of the world; and ſo were always made in oppoſition to all *other Gods*, *oppoſite* to, and different from the *God* of Iſrael. Thus the end of them was fully anſwered, and there was no occaſion explicitly to mention the *Perſon* of the Son, before the proper time came to reveal his diſtinct perſon and character to the world. They might have been *hurtful* in religion. Had the *Firſt Commandment* run thus, *Thou ſhalt have no other Gods beſides me*, except my *Son* and Spirit; it had been plainly making theſe *two other* Gods, and ſo confirmed *idolatry*, inſtead of deſtroying it. Theſe cautions were alſo unneceſſary, after the in-

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a Matt. xi. 27.

carnation of the *Deity*, where his perfections ſhone forth in full luſtre, ſo as juſtly to claim ſupreme, divine, adoration, in the Perſon of the Son; and revelation loudly proclaimed that it was the will of the Moſt High, that *all men honour the Son, even as they* honour the Father; and *he that honoureth not the Son, honoureth not the Father.* So that the want of an exception in reſpect of *God* the *Son*, or *Holy Ghoſt*, is an argument to us that their Unity is too ſtrict and intimate to admit of it. This may ſerve too as an interpretation of that other text, *One God the Father*, for it is immediately ſubjoined, and *One Lord Jeſus Chriſt, by whom are all things, and we by him*; intimating the joint co-operation of Father and Son, in the work of Creation; a work always aſcribed to the Deity, or True God: for, *He that built all things is God. a*

But, if to avoid the imputation of *Tritheiſm*, or the worſhip of three Gods, *Unitarians* diſclaim all belief of the Divinity of the Son, and Spirit; and, of conſequence, ſcorn to worſhip their Deity, and pay their addreſſes equally to *Jehovah*, *Jove*, or *Lord*; *b* they fairly renounce all pretenſions to *Chriſtianity*; and, by giving up with its Divine Author, they bid farewell to all its hopes and joys.

So we ſee from the whole, that *Arianiſm* is only another name for *idolatry*; and the *Unitarian Scheme*, ſtrictly ſpeaking, none other than *Paganiſm* refined. For the Bible exhibits no other God, *than a God in Chriſt, reconciling the world, as the only living and true God.* And how the Gentlemen of both theſe deſcriptions, apply the ſolemn rite of Baptiſm, to children, "In the name of Father, Son, and Holy "Ghoſt," and diſmiſs their flocks with the ſolemn benediction of the Grace of our Lord Jeſus Chriſt, and the love of God, &c. is beyond my comprehenſion.

a Heb. iii. 4. *b* Pope's Univerſal Prayer.

I now proceed to ſtate the Scripture Doctrine of the *Divinity* of *Chriſt*. And what has been already advanced, tends much to leſſen the delightful taſk. It muſt be confeſſed than an *inferiority* of the *Son* to the *Father* is frequently mentioned, and Chriſt Himſelf aſſerts it in ſeveral paſſages. It is alſo well known, that there may be ſuch a thing as a *priority* in arrangement of perſons of the ſame dignity; the very term, *Father*, implies a priority in nomination, and arrangement, in the ſacred œconomy; yet this is not always the caſe; for in the ſolemn, apoſtolic benediction, the *grace* of the Son is invocated *prior* to the *love* of the Father. There may alſo be ſuch a thing as an *inferiority* in point of office, and yet an equality in reſpect of *nature*. When Jeſus returned to Nazareth, and ſubmitted himſelf to Joſeph and Mary; or, when he took a towel and a baſon of water, and *waſhed his Diſciples feet*; will any ſay, in theſe inſtances of condeſcenſion, that he was their *inferior?* In the ſame manner, reſpecting his purchaſe and adminiſtration of his mediatorial kingdom, he is the Father's *ſervant*, and even the finiſhing *act*, the ſurrendering up that kingdom into the hands of his Father, conſtitutes *inferiority a* when that is done, all veſtiges of *ſubordination*, are eternally done away; and the *Deity* of the Son, blazes forth for ever in eternal ſplendor, where God is *all in all*; all *Deity*, all *equality*, in bleſſedneſs and glory. But even the cloudy Old Teſtament diſpenſation, did not altogether vail the eſſential glories of the Son of God: While he is exhibited as *a Child born, a Son given*, the vail is drawn aſide, and there he is named, that is, he is, the *Mighty God, the Everlaſting Father, Prince of Peace. b Awake, O Sword*, (ſays the Deity, in the perſon of the Father) *againſt my Shepherd, and againſt the Man that is my Fellow,*

a 1 Cor. xv. 28. *b* Iſa. ix. 6.

Fellow, ſaith the Lord of Hoſts. a This *equality*, in ſubſtance or nature, Chriſt himſelf declared, and claimed, *I and my Father are one.* His *Divinity* will appear from the following proofs and demonſtrations.

I. His *names* and *titles*, by which he is called GOD, in a ſtrict and proper ſenſe. Scarcely had the Saviour aſcended his Mediatorial Throne, when the enemy ſowed tares of *Hereſies* in the Church, by the means of *Simon Magus*, *Cerinthus*, and others; ſome denying the *Divinity*, and others the *Humanity*, of our Bleſſed Lord. *John*, the beloved Diſciple, who having been recalled from his baniſhment in *Patmos*, where he had been favoured with *Revelations* from Heaven, had retired to *Epheſus*, his uſual ſeat of reſidence, was requeſted by the unanimous deſire of all the Biſhops of *Aſia*, and neighbouring provinces, to write his *Goſpel*. This, after ſolemn faſting and prayer, for the divine bleſſing and aſſiſtance, and being fully inſtructed and plentifully inſpired, he cheerfully undertook: He thus began his lofty theme, *In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by Him, and without Him was not any thing made that was made.* Words, and thoſe that follow in that chapter, ſo clear and expreſſive of the Saviour's *Divinity*, as with reaſonable men, might have ended all doubts and diſputes on thoſe Heads. " *In the beginning*, before there was any " *creature*, (conſequently from all eternity) the " Word

a Zeck. xiii. 7.

I know well that *Little Nibblers* pretend to cenſure our Tranſlation of the above, and ſuch other like Texts; and *Mighty Reaſoners* affect to find abſurdities and contradictions in them. I would once for all tell the former of theſe Gentlemen, that the Bible was tranſlated by a race of *Men*, and in an age which produced *Bohart*, *Selden*, and innumerable more, who, for oriental learning, and biblical knowledge, they are not to be compared with, in a day. As for the latter, it will be time enough for us to liſten to their cenſures, and unſeaſonable ridicule, when they can prove to us, that they are *wiſer than God.*

" Word exiſted; and the WORD was no *diſtant* " ſeparate *power*, eſtranged from God, or unac- " quainted with Him, but He was with God, and " Himſelf alſo *very God*; not another God, but " another Perſon only, of the ſame nature, Sub- " ſtance, and Godhead." Here it is to be noted, that the good Apoſtle, writing for the inſtruction of all future ages, boldly aſſerts that the Λὸγος, or WORD, was *God*, which includes in it all that is good, great, or excellent. He has omitted nothing that might tend to confirm and enforce it. The *Word* was God, before he had any *Dominion*, before he had acted as *Repreſentative* of the Father; God, in the *beginning*, before the world was, before there was any Creature: God by whom the world was made, and to whom every creature owed its exiſtence; who coming into the World, came unto his *Own*; who is *Jehovah* and *Lord of Hoſts*, Κὺριος Παντοκρατωρ, *the Lord Almighty*, and God over all.

But that we might have no trace of doubt about the Evangeliſts' ſentiments reſpecting the Divinity of Chriſt, he ſtiled the Son of God, *Jehovah*, which is never the *proper* name of any perſon, but as that perſon is conſidered as having *independent*, or *neceſſary* exiſtence. The paſſage is in chapter xii. verſe 41. where he refers to Iſaias, chapter vi. verſe 1. *I ſaw alſo the Lord ſitting upon a Throne, high and lifted up, and his Train filled the Temple. Above it ſtood the Seraphims. And one cried unto another, and ſaid, Holy, Holy, Holy, is the Lord of Hoſts, the whole Earth is full of his Glory.* Here we are to obſerve, that the Lord whom Iſaias ſaw in his viſion, was the *Jehovah*, and Lord of Hoſts, which is of the ſame ſignification with the *Lord God Almighty*. Him it was, and his *glory*, which the Prophet ſaw. And that this was *Chriſt*, and that glory Chriſt's glory, John expreſsly declares; and ſo in his account, Jeſus

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is *Jehovah*, the Lord God *Almighty*. I might multiply quotations from Scripture in which he is ſtiled *Jehovah*, a word of *abſolute* ſignification, and is the *incommunicable* name of the one true God. Some of theſe I ſhall here lay before the reader. *a*

a JEHOVAH.	CHRIST JEHOVAH.
Of old haſt thou laid the foundation of the earth, &c. Pſalm cii. 25.—Addreſſed to JEHOVAH.	*Thou Lord, in the beginning haſt laid the foundations of the earth.*——Heb. i. 10.—Addreſſed to CHRIST.
And the Lord (Jehovah) ſaid unto me: Caſt it unto the Potter, a goodly price that I was prized at of them.—Zeck. xii. 10.	*Then was fulfilled that which was ſpoken by the Prophet, &c.*—Matthew xxvii. 9, 10.
They ſhall look on me (Jehovah ſpeaking by the Prophet) whom they have pierced. Zeck. xii. 10.	*Another ſcripture ſaith, They ſhall look on him (Jeſus Chriſt) whom they have pierced.*—John xix. 37.
The voice of Him that crieth in the wilderneſs, prepare ye the way of the Lord (Jehovah)—Iſaiah xl. 3.	*The voice of one crying in the wilderneſs, prepare ye the way of the Lord.*—Matt. i. 3.
The Lord ſaid, I will have mercy on the houſe of Judah, and will ſave them by the Lord (Jehovah) their God. —Hoſea i. 7.	——*Is born in the city of David, a Saviour, which is Chriſt the Lord.*—Luke ii. 11.

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In a word, every name, every title, which conſtitutes Deity, and which is applied to the Father, is equally applied to Chriſt. He is ſtiled the *Great* God, *Mighty* God, *God over all.* The *Almighty, King of Kings, and Lord of Lords.* The Divinity of Jeſus Chriſt, may be alſo proven from his

Attributes. I ſhall mention four.

I. *Eternity.* And if the Son be *Jehovah,* he muſt of neceſſity be *Eternal*; as all judges in oriental learning, allow that that name is expreſſive of *neceſſary exiſtence.* He, is He, *who is, who was,* and *who is to come, the Almighty.* Which words denote, *independent Eternity,* even in the opinion of the moſt learned of the *Arians,* only they apply them to the Father, not to the Son, which is evidently wreſting the application. There is a famous paſſage of the Prophet *Micah,* which ſtrongly confirms the doctrine of Chriſt's Eternity. *But thou, Bethlehem Ephratah, though thou be little among the thouſands of Judah, yet out of thee ſhall He come forth unto me, that is to be Ruler in Iſrael, whoſe goings forth have been from of old, from everlaſting. a* This contains a full and clear proof of Chriſt's pre-exiſtence, before his birth of the virgin. The auguſt name which the Deity declared to Moſes, I AM, intimating eternal ſelf-exiſtence, Chriſt aſſumes to himſelf; *before Abraham was, I am.* In a word, he was *before all things,* and is the immortal, and inviſible God.

II. *Immutability.* The author of the Epiſtle to the Hebrews, in oppoſing the Immutability of Chriſt, to the fading and periſhing nature of the heavens and earth, ſets it forth in very expreſſive terms. *Thou, Lord, in the beginning haſt laid the foundation of the earth; and the heavens are the works of thy hands. They ſhall periſh, but* THOU REMAINEST. *They ſhall be* CHANGED, *but* THOU ART THE SAME, *and*

a Micah v. 2.

and thy years ſhall not fail. *a* This is the very deſcription which the holy Pſalmiſt gives us of the *Immutability*, or unchangeable nature of the only true, Eternal God. And here, without any reſtriction or limitation, applied to our Saviour Chriſt. And in another paſſage, *Jeſus Chriſt, the ſame yeſterday, to-day, and for ever.* *b* Here is the phraſe, ὁ αὐτος *the ſame* applied to the perſon of *Chriſt*, and taking in all time *paſt*, *preſent*, and *to come*.

III. *Omniſcience* is another *divine* Attribute, aſcribed in ſcripture, to our Saviour. *Now we are ſure that thou knoweſt all things*, ſaid his Diſciples unto him. *c* And again, in Peter's ſolemn proteſtation, *Lord, Thou knoweſt all things*: there is no limitation in the words, and no caution given by the Evangeliſt to prevent our underſtanding them in the higheſt ſenſe.

In innumerable paſſages, we meet with ſuch aſſertions as, *All things are naked before him*; *that every creature is manifeſt in his ſight*; that he is *a diſcerner of the thoughts, and intents of the heart*; for, *in Him are hid all the treaſures of wiſdom and knowledge.* Strong and lively expreſſions of his *Divine Omniſcience.*

IV. Omnipresence is alſo aſcribed to Chriſt. This he aſſerted to *Nicodemus*; *and no man hath aſcended up to heaven, but he that came down from heaven, even the ſon of man, which is in heaven. Lo, I am always with you, even unto the end of the world. By him all things conſiſt.* Theſe texts prove that our Bleſſed Lord, is preſent on earth, at

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a Heb. i. 10, 11, 12. *b* Ch. xiii 8.

c But enemies to the Divinity of Chriſt, affect to oppoſe to his Omniſcience, his own expreſs declaration, *But of that day, and that hour, knoweth no man, no not the Angels which are in heaven, neither the Son, but the Father.* That Jeſus was finite in his moral powers, and that theſe were capable of acceſſion, is never denied, as he *increaſed in wiſdom and ſtature*, and was in all reſpects like to his brethren, ſin excepted; and, therefore, that his human nature, abſtractly conſidered, was equally with the Angelic, ignorant of that great event; yet this does not invalidate his *Omniſcience*; for he does not ſay that the Son of God knew it not, but the Son of man; as is plain from both Evangeliſts, who record this expreſſion.

the ſame time that he is alſo preſent in heaven; that his preſence reaches to all the ends of the earth, to all men living quite round the globe, in the unbounded univerſe. Hence it was that the antients, with one voice, aſcribed *Omnipreſence to God the Son.*

The *Divinity* of *Chriſt* is demonſtrated from his works. *All things were made by Him, and without him was not any thing made, that was made. For by Him were all things created, that are in heaven, and that are in earth, viſible and inviſible, whether they be Thrones, or Dominions, or Principalities, or Powers, all things were created by Him, and for Him. And He is before all things, and by Him all things conſiſt.* [a] Strong, lively, and magnificent, expreſſions. He was before all created Beings, and conſequently was himſelf, uncreated. *All things!* how vaſt the idea! Men, beaſts, trees, ſun, moon, and hoſts of heaven; nay, the princely potentates of the higheſt Angelic orders, they are all created by *Him*, as the *efficient* cauſe, and for his glory, as their laſt end. No *creature*, however glorious, can give *being* to what did not exiſt before; and although *every houſe is built by ſome man*, yet He *that built all things, is* GOD.

Seeing then that the title of *Creator* is thus magnificently and elegantly ſet forth, in holy Scripture, as the diſtinguiſhing mark of eminency, the Epitome of all perfection, and the certain character of *true* Divinity: if nothing higher, or ſtronger, can be thought on, to raiſe in us the moſt ſublime, awful, and exalted idea of the ſupreme God of Iſrael, and if the Son of God be plainly and evidently ſet forth to us, under the ſame high character: if he created all things, viſible and inviſible, if he laid the foundations of the earth, and if the heavens are the works of his hands; I ſay, if theſe be indiſputable poſitions, the concluſion to be drawn from them reſpecting

[a] Coloſſ. i. 15, 16, 17.

ſpecting his *Divinity*, muſt be ſelf-evident to every mind that is not ſteeled againſt the ſacred truth.

But the tranſcendent excellency of the Divine nature, and the glorious works of the hands of God. are the grounds of aſcription, of worſhip, and of praiſe to him by all his creatures. I have already treated of this at ſome length. I have only to add here a few inſtances of worſhip, in the higheſt ſenſe, which were given to Chriſt; nor, with his infinite humility, did he ever refuſe it. Thus, when the blind man, and whoſe ſight had been miraculouſly reſtored by Chriſt, had confounded and ſilenced the learned Doctors of the Sanhedrin, by the vigour and preciſion of his arguments; I ſay when he found Chriſt, who unfolded to him his high character of being the Son of God, profeſſed his faith, *Lord, I believe.* It is added, *And he worſhipped him.* So alſo, it is recorded by the two Evangeliſts, *Matthew* and *Luke*, that the eleven Apoſtles, upon ſeeing their Divine Maſter aſcending majeſtically into the bleſſed abodes, *they worſhipped him.* The penitent thief on the croſs, amidſt the gloom that veiled the Redeemer's glory, diſcerning the princely grandeur of the Son of God, ſued to him for mercy, *Lord, remember me, when thou comeſt into thy kingdom:* and, as Sovereign of all worlds, Jeſus replied *This day ſhalt thou be with me in Paradiſe.* *a* In like manner the Apoſtle,

a It is probable this man never knew any thing of Chriſt before, otherwiſe than by common fame; but admitting that he had ſeen and heard him before, yet that he ſhould now come into the acknowledgment of him, when one of his diſciples had betrayed him, another had denied, and all of them had forſaken him; and now to pronounce him the *Son of God, and Lord of Life*, when he was hanging on the croſs, ſuffering the pangs of death, and ſeemingly deſerted by his Father, that he ſhould take ſanctuary in a dying and univerſally deſpiſed man, publiſh his innocence in the face of triumphant malice, and through the thickeſt cloud of ſhame and ſuffering that ever intercepted the glories of the Son of God, diſcover his divine power, acknowledge his celeſtial kingdom, throw himſelf upon his pro-

Thomas, having the moſt ſenſible proofs of the identity of his riſen Maſter, with fervent rapture, expreſſed his adoration, *my Lord and my God.* When *Stephen* had, in a long and maſterly defence, not only vindicated his own innocence, but alſo convicted the council, his judges, of their obſtinate and deſtructive infidelity, and when, like furious wild beaſts, they were ruſhing on the holy martyr, with a countenance ſerene as that of an angel, and with the keen eye of faith, piercing through the aerial regions, beheld the inviſible glories of Jeſus Chriſt, in profound adoration, he kneeled down, ſaying, *Lord Jeſus, receive my Spirit. And having ſaid this, he fell aſleep.* But I might as well attempt to count the number of the ſtars, or the ſands by the ſea ſhore, as to enumerate the worſhippers of the bleſſed Redeemer. For,—*what ſongs are theſe, from the outmoſt ends of the earth, Salvation to the Righteous!* What louder, and more melodious notes are thoſe which reſound through the higheſt heavens? Hark! Let us hear who thoſe choriſters are, and let us liſten to what they ſay:

And I beheld, and lo, in the midſt of the throne, and of the four beaſts, and in the midſt of the elders ſtood a Lamb, as it had been ſlain, having ſeven horns, and ſeven eyes, which are the ſeven Spirits of God ſent forth into all the earth. And he came and took the book out of the right hand of him that ſat upon the throne. And when he had taken the book, the four beaſts, and four *and* twenty elders fell down before the Lamb, having every one of them harps, and golden vials full

protection, and call upon him as the great diſpoſer of rewards and happineſs after death: this was a confeſſion ſo reſolute, ſo ſingular, ſo illuſtrious, as never was outdone, as never can in all reſpects be equalled, except the ſame Jeſus were again to be crucified: for no man's converſion ever had, ever can have, upon other terms, ſuch diſadvantageous and diſcouraging circumſtances, as this man laboured under, and yet ſo gloriouſly overcame them all.

full of odours, which are the prayers of ſaints. And they ſung a new ſong, ſaying, Thou art worthy to take the book, and to open the ſeals thereof: for thou waſt ſlain, and haſt redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and haſt made us unto our God, kings and prieſts: and we ſhall reign on the earth. And I beheld, and I heard a voice of many angels round about the throne, and the beaſts, and the elders: and the number of them was ten thouſand times ten thouſand, and thouſands of thouſands; ſaying, with a loud voice, Worthy is the Lamb that was ſlain, to receive power, and riches, and wiſdom, and ſtrength, and honour, and glory, and bleſſing. And every creature which is in heaven, and on the earth, and under the earth, and ſuch as are in the ſea, and all that are in them, heard I, ſaying, Bleſſing, and honour, and glory, and power *be* unto him that ſitteth upon the throne, and unto the Lamb for ever and ever. And the four beaſts ſaid, Amen. And the four and twenty elders fell down and worſhipped him that liveth for ever and ever.

IMPROVEMENT.

And upon taking a retroſpective view of the ſubject, the following reflections naturally preſent themſelves to our conſideration.

I. The wiſdom and goodneſs of God, in affording mankind ſuch clear, and abundant evidences, reſpecting the nature, and object, of religious worſhip. No doubt, the divine preſcience, knowing well the fierce oppoſition that the great enemy of God and man, would make to the ſcheme of redemption, founded

founded on the perſon and meritorious attonement of Jeſus Chriſt, has, of conſequence, taken every, poſſible method, to guard men againſt the danger of ſplitting on this rock. The old ſerpent, well knowing that as there is not another name given under heaven, whereby we can be ſaved, but the name of Jeſus Chriſt, ſo, could he once get men to doubt of the neceſſity, much more to reaſon againſt this grand device of heaven, his end, in their perdition, is completely attained. To prevent this dreadful conſequence, how explicit, how copious, and how does the ſacred volume abound in aſcriptions of titles, the moſt exalted and lofty; in honours, ſupreme, and divine, as applied to the Son of God! And as it is of the laſt conſequence for us to know, whom, and how, we are to worſhip; where to place unſhaken confidence, and into whoſe hands to repoſe our immortal ſpirits, ſo, the Holy Ghoſt directly leads us to Jeſus, *made of God unto us, wiſdom, righteouſneſs, ſanctification, and redemption.*

II. The unreaſonableneſs and danger that attend a ſtated oppoſition to the *Divinity* of Jeſus Chriſt. We have ſeen, that the incomprehenſibility of this Doctrine, ought to be no obſtacle in the way of our faith, and obedience; ſince God himſelf has been pleaſed to reveal to us, what he would have us to believe, reſpecting his nature and perfections. The vaſtneſs of the divine procedure, in all his ways, cannot be comprehended by finite minds. For, *who can, by ſearching, find out God? Who can find out the Almighty, unto perfection?* And becauſe the laws of nature, in the formation, and conſiſtency of the univerſe, do not fall within the reach of the inveſtigation of men, are they warranted on that account, to ſcorn to pay homage, to the ſupreme Being? Or, ought they to refuſe to ſow, and reap, and purſue

the

the uſeful arts of life, becauſe they are unacquainted with the nature of *vegetation*, or with the ſimple, or combined forces, of the *mechanic Powers?* Such arrogance is ſtrongly reprehended, in the magnificent language of the Deity himſelf. *Where waſt thou, when I laid the foundations of the earth? Declare if thou haſt underſtanding? Who laid the meaſures thereof, if thou knoweſt? Or who ſtretched the line upon it? Whereupon are the foundations thereof faſtened? Or who laid the corner ſtone thereof? When the morning ſtars ſang together, and all the Sons of God ſhouted for joy.* *a* If Chriſt, *whoſe council ſhall ſtand faſt*, declared, *upon this rock, will I build my church, and the gates of hell ſhall not prevail againſt it*; and all *Proteſtants*, interpret this as reſpecting either the *perſon* of Chriſt, or Peter's illuſtrious confeſſion of his *Divinity*, *Thou art Chriſt, the Son of the living God,* *b* which indeed amount to the ſame thing; I ſay, if this was the determination of *Him*, who is now the Saviour, and will be the Judge of the world, how friendly, yet how juſt, is the remonſtrance of the inſpired Pſalmiſt, *Why do the people imagine a vain thing? The kings of the earth ſet themſelves, and the rulers take counſel together againſt the Lord, and againſt his anointed: He that ſitteth in the heavens ſhall laugh: Jehovah ſhall hold them in deriſion.* *c*

Hear how God reaſonably expects that homage, veneration and love for his Son, which he ſo juſtly deſerves, *Having yet therefore one Son, his well beloved, he ſent him alſo laſt unto them, ſaying, They will reverence my Son.* *d*

If noble deſcent, magnificent titles, glorious and numerous attendants, endleſs treaſures, ſplendid and heroic deeds, accompanied with magnanimity, benevolence, ſweetneſs, and condeſcenſion, ſet off a character, and draw univerſal admiration and eſteem; and

a Job xxxviii. 4, 5, 6. *b* Matt. xvi. 16. *c* Pſal. ii. 1, 2. *d* Mark xii. 6.

and when all theſe, in an infinite degree, centre in the Son of God, how natural, how reaſonable is it, for God to expect that mankind will give him that reverence that his divine character deſerves: If the warrior, who overthrew invading foes, and ſtemmed the hoſtile irruption with his blood: if the patriot who checked civil and religious ſlavery, and eſtabliſhed liberty upon a firm and permanent baſis, juſtly obtained veneration, and deathleſs fame, from their grateful and exulting country; how much, how infinitely more, does Jeſus merit from men, who, *when the face of covering* (the ſignal for condemnation) *was caſt over all people, a* deſcended from his imperial throne, placed himſelf at the bar, in room of the criminal, bound the covering of condemnation over his own face, and gave a ſignal to juſtice, to lead him, bathed in his own blood, to a croſs! Might not angels, and all the hoſts of heaven, be dumb with aſtoniſhment, and ſtruck with horror, at beholding the tranſaction! And, not the leaſt cauſe of their wonder, that the ſuffering Saviour might thus, in an honourable way, ſprinkle many nations, and place them on thrones, as living and eternal monuments of his love, and trophies of his croſs. Here truly ſhine

"Love, without end, and, without meaſure, grace!"

PARADISE LOST.

To excite pity, Pilate brought Jeſus forth, wearing the crown of thorns, and ſaid, *Behold the man!* At that moment God was ſetting him forth as a propitiation.—Do ſome, hoſtile to his divinity, cry out *Away with him!* We want no ſuch propitiation; we need none.—Well, but in the language of the irreſolute judge, *Why, what evil hath he done? b* And

a Iſa. xxv. 7.

b In the vaſt country of Louiſiana, in America, a miſſionary had been ſent for the converſion of the Indians; but ſome of the moſt ferocious tribes

And for which of all his good deeds do you oppoſe him? For thy good deeds, Jeſus of Nazareth, for thy amiable example, and excellent morality, we owe Thee the higheſt obligations; but divine adoration we cannot, and will not give Thee. Still, is it not the will of the Majeſty of heaven, that *all men honour the Son, even as they honour the Father?* But a diſciple of Arius objects, "Can any man think "to pleaſe the Son of God, by giving that to him "which he never claimed, or could claim? What "will they anſwer at the great day, ſhould God "charge them with not obſerving that declaration "of his, I will not give my glory to another." *a*

We humbly anſwer, that we underſtood that his glory was not to be given to *creatures*; and therefore we had given it to none but his own Son, and his Holy Spirit, whom we believed not to be creatures, nor other Gods, and whom himſelf had given his glory to, by commanding all men to be baptized in their names, equally with his own; and ordering, particularly, *that all men ſhould honour the Son, &c.* If we have inadvertently, from a conſideration of the great and glorious things Chriſt has done for us, and from the overflowings of our hearts, carried our gratitude too far, for him, whom the Father principally delighteth to honour, and towards whom an ingenuous, and well-diſpoſed mind, can hardly

G ever

tribes ſurrounded him, and were juſt about to put him to a cruel death. Having a ſmall looking glaſs, which he had artfully concealed beneath his clothes, and had it placed on his breaſt, he, in a plaintive tone, remonſtrated with them, on the cruelty and ingratitude of their killing a man, who had them all in his heart: The aſtoniſhed ſavages, each in their turn, beholding his own figure in the glaſs, a piece of art they never had ſeen before, converted their rage into admiration and eſteem, for a man who thus had them all on his heart.

See CHARLVOIX TRAVELS.

I need not tell mankind, how nearly, their beſt intereſt have been laced to the heart of Jeſus Chriſt.

a See a Vindication of Dr. Clarke's Scripture Doctrine, &c.

ever think he can pay too much; ſuppoſing this was actually the caſe (which it cannot poſſibly ever be) it is but a right-hand miſtake, and a pitiable failing, for which we might humbly hope for pardon: but, on the other hand, ſhould it turn out, that *Jeſus is God over all, bleſſed for ever*; and that He, againſt whom have been employed the ſhafts of ſarcaſm and ridicule, or the more ſpecious weapons of fallacious reaſonings, will vindicate his injured *Deity*; the miſtake may be fatal indeed! Before then (to uſe the words of an eminent divine) *a* we venture to dethrone our *God* and *Saviour*, and bring him down to the rank of *creatures*; before we preſume to ſtrip him of thoſe *honours*, and that *worſhip*, which he has held in the chriſtian church, theſe 1700 years, by the wiſeſt, the greateſt, and moſt eminent men that ever adorned humanity; it will be but the part of wiſdom to have every veſtige of ſuſpicion removed, that our conduct will not offend the ſupreme Judge, and ſo not ruſh upon irreparable ruin. For the time faſt approaches, when the ſcene of human affairs will vaniſh away, like a fleeting dream; when the globe itſelf, and all its ſtupendous works, ſhall diſſolve, and, like the baſeleſs fabrick of a viſion, leave not a wreck behind! Then, that ſame Jeſus, whom men are too apt to deſpiſe, will aſcend the great white throne, and ſummon the univerſe to attend his procedure! For, *behold he cometh with clouds, and every eye ſhall ſee him, and they alſo which pierced him.* This mighty event, *Daniel*, through the revolution of ages ſaw, in a prophetic viſion, and has deſcribed it in language that might make the heart of the boldeſt diſputant to quake! *I beheld till the thrones were caſt down, and the ancient of days did ſit, whoſe garment was white as ſnow, and the hair of his head*

a Dr. Waterland.

head like the pure wool: his throne was like the fiery flame, &c. his wheels as burning fire. A fiery ſtream iſſued, and came forth from before him; thouſand thouſands miniſtered unto him, and ten thouſand times ten thouſand ſtood before him; the judgment was ſet, and the books were opened. a

"Conſider, O my ſoul, ſhalt thou be there."

YOUNG'S LAST DAY.

Then ten thouſands of worlds, could they be offered, to *be found of him in peace*, would be offered in vain! *But I hope better things of you*, my reſpectable, and worthy audience, *and things that accompany ſalvation.* I turn now, with pleaſure, to the friends of Jeſus, whoſe *Deity* they adore, and on whoſe atonement they reſt their hopes.

II. I congratulate you then, upon two things, the principles you have adopted, and the company of whom you have made choice.

As to the firſt, you have believed that the *Divine Nature* is the alone object of worſhip; and that whatever *perſonal* characters or offices, we conſider the perſon worſhipped under, *divine* goes along with all. Thus, Jeſus, is a *divine* Mediator, a *divine* Prophet, a *divine* Prieſt, a *divine* King; and ſo your worſhip of him never wants its proper object, never moves from its proper foundation, but remains conſtantly the ſame. And all the acts and offices of Chriſt, relative to us, are only ſo many manifeſtations of his goodneſs, power, wiſdom, and other *Attributes*, which attributes are founded in the *divine* nature, which nature is common to Father, Son, and Holy Ghoſt. Thus all our acknowledgments center and terminate in one

a Dan. vii. 9, 10.

and the ſame *divine* nature, one God, over all, bleſſed for ever.—Hold faſt, therefore, theſe ſacred truths; beware of a diſputatious ſpirit; avoid the ſociety of thoſe who have ſit down in the chair of the ſcornful, of thoſe mockers, whoſe bands, alas! will be made but too ſtrong. Pray, daily, for deeper inſight into the perſon and glories of Chriſt; and, in proportion as your knowledge is increaſed, ſo will all your graces acquire additional growth and vigour, till *you ſhall know, even as you are known*, and be loſt in eternal wonder, love, and praiſe.

I congratulate you upon your company. *Seeſt thou a man diligent in buſineſs, he ſhall ſtand before princes, and not before mean men*, ſaid the wiſeſt of men. And truly a ſound faith, and holy life, entitle you to the beſt of company. At the head of theſe is the Deity himſelf. You heard his voice from the excellent glory, expreſſing theſe majeſtic words, *This is my beloved Son, in whom I am well pleaſed.*—And ſo am I too, re-echoed back your faith, *He is all my ſalvation, and all my deſire.* This Immanuel *ſhall be my God for ever and ever, he ſhall be my guide, even unto death.* Angels join with you in adoring and admiring, with out-ſtretched necks, the endleſs glories of the Son of God. Thoſe mighty potentates of heaven, who, in compariſon of men, are called Gods, the appearance of whoſe glory ſtruck prophets almoſt dead with fear, and tempted an apoſtle to idolatry; yet theſe Gods are commanded to worſhip him, and, with joy, they ſing a new ſong, *Worthy is the Lamb*, &c. Adam, and all the Patriarchs; Moſes, and all the Prophets, ſaw his day, afar off; they ſaw it, and were glad; or, as the Greek word ſignifies, they leaped for joy. The whole Old Teſtament Church cried out, with one voice, *Make haſte, our beloved, be thou like a roe,*

or

or a young hart, upon the mountains of Bether. The holy Apoſtles made him the theme, and delightful ſubject of that Goſpel, with which they ſilenced philoſophers, ſtruck oracles dumb, and overturned the religion of the world; and faithful Miniſters, in every age, have made Jeſus the ſcope and center of all their diſcourſes. *a* The illuſtrious army of Confeſſors, and Martyrs, who came out of great tribulation, having waſhed their robes in his blood, ſurround his throne, and make heaven reſound with eternal anthems of joy. All holy and good men, in every age, and of every denomination of chriſtians, however they differed in leſſer matters, uniformly agreed in ſaying, *In the Lord alone have we righteouſneſs, and ſtrength; Chriſt is all in all.*

And now, that I may cloſe the ſubject, ſuffer a ſhort word of exhortation:

Let obedience to Chriſt, and his holy precepts, run, like a thread of gold, through the whole web of your life. *By this ſhall all men know that ye are my Diſciples, if you do whatſoever I command you.* He is thy Lord, therefore worſhip thou him. In your ſervices of God, let ſincerity be your chief aim, and his glory your leading motive. In your ſocial dealings with men, be ſtrictly juſt, and ſincerely kind; and let your benevolence have no other bounds than the whole human race. Maintain in your minds a conſtant correſpondence with heaven: enthrone God, and his law, in your hearts. And when your ſhort day of life ſhall come to a cloſe, and the ſhadows

a Said one of the renowned fathers, "Were the higheſt heavens my "pulpit, and all the angels, with the numberleſs hoſts of the redeemed, "my audience, and eternity my day, Jeſus ſhould alone be my text."

And an eminent Miniſter, in Scotland, repeating this magnificent ſentiment, in his ſermon, added, (with more piety than preciſion) and I would go up after him and preach from the ſame text in the afternoon.

ſhadows of death ſet down on your eye-lids, then, O then, repoſe your ſouls in the boſom of him, who ſaid, *Come unto me all ye who labour, and I will give you reſt.* He will bear you up, and carry you over the cold waters of the Jordan of death, and with his own gentle hand will wipe away all your tears, and introduce you to an innumerable company of angels, and to the ſpirits of juſt men made perfect, and to God, the Judge of All. Where may we all be, in his own good time, may God grant, for Jeſus' ſake. *Amen.*

END OF THE FIRST SERMON.

On the Reſtoration of the Jews, the Downfall of Antichriſt, and the glorious Millennium.

SERMON II.

ROMANS xi. 26.

And ſo all Iſrael ſhall be ſaved.

THE hiſtory of any nation, is at all times intereſting and important. Nor can there be a more pleaſing and rational entertainment to the human mind, than to trace the riſe and declenſions, and the various revolutions that have befallen the ſtates and kingdoms of the world; while the eye of devotion is turned with admiration to HIM who holds the ſcales of nations and empires, who has his throne in the heavens, and whoſe kingdom ruleth over all. It is thus the philoſophical and devout Pſalmiſt, after enumerating the various turns of human affairs, and the ſuperintendency of Providence in over-ruling and actuating the whole, draws the juſt and pious concluſion, *Whoſo is wiſe and will obſerve theſe things, they ſhall underſtand the loving-kindneſs of the Lord.* a

And ſurely if the hiſtory of any nation claims our attention, how much more that of a nation, ſtamped by ſacred authority, and ſtiled, by way of eminence, THE PEOPLE OF GOD! A people from whom every nation

a Pſal. cvii. 48.

nation under heaven have derived all their ſacred and divine knowledge, and in whom all the nations of the earth ſhall be bleſſed. And if a benevolent mind ſheds the tear of ſympathy over affliction, helpleſs and forlorn, but exults with joy in beholding the felicity of mankind; muſt it not fill us with rapture to be told, that the deſcendants of Abraham, the friend of God, now ſcattered, diſperſed and fallen;—fallen from their high eſtate, will one day be collected from all the ends of the earth, and ſhall riſe to a degree of eminence and felicity, far furpaſſing that of the moſt ſplendid period of their hiſtory. To prove this intereſting point, is the deſign of the following diſcourſe.

In the preceding verſes, the Apoſtle had been cautioning the Roman converts to Chriſtianity, againſt the inhumanity and unſeaſonable triumph over the antient people of God, in their preſent ſtate of national depreſſion and religious infidelity; and from thence drawing the unfriendly inference that the ſole intention of the Moſt High, in taking the kingdom of heaven from the Jews, was to make room for the Gentile church, as ſtanding more high in the Divine favour and eſteem. To eradicate opinions ſo calculated to cheriſh human pride, the Apoſtle ſets aſide all pretenſions to merit, in both Jew and Gentile—all equally guilty before God; and that the rejection of the Jewiſh church, and calling of the Gentiles, was an event which could only be reſolved in the Divine Sovereignty, who had hid in his own breaſt this myſtery from ages and generations, the revelation of which filled the apoſtle with admiration. But he adds, v. 25. *For I would not, brethren, that ye ſhould be ignorant of this myſtery, leſt ye ſhould be wiſe in your own conceits; That blindneſs in part hath happened to Iſrael until the fulneſs of the Gentiles be come in. And ſo all Iſrael ſhall be ſaved.* To elucidate and confirm

the certainty of this mighty and intereſting event, I ſhall

Iſt. Candidly propoſe, and anſwer the opinions of thoſe, who hold, that the ſalvation of Iſrael, in the text, is not to be taken in a national capacity, nor excluſively applicable to the Jews.

II. Deſcribe the nature and manner of this great event.

III. The means to be employed in bringing it about.

IV. The period of time when it is expected to take place.

V. Give the reaſons in ſupport of the doctrine, and

VI. Improve the ſubject.

I return to the firſt general head, which was to propoſe and obviate objections to the idea of a *national converſion* of the Jews. It cannot be denied that ſome very eminent men have held this opinion. *a* They maintain that the converſions of the Jews in every age and nation to Chriſtianity, filling up the number of the elect, and this probably greater about the time of the glorious Millennium, but never more as a nation, is all that is meant in the text, and this, including not only the deſcendants of Abraham, but the ſpiritual Iſrael in every nation of the world: That this has happened, and will happen, being ſtimulated to the faith of Chriſt, in emulation of the believing Gentiles.

This opinion, ſpecious as it ſeems, is oppoſed by all the Apologiſts for Chriſtianity, from the age of the Apoſtles; they hold that from the diſperſions of the Jews, and their inveterate hoſtility to Chriſtianity, in their days, that a national converſion of that people was one of thoſe mighty deliverances which Almighty God had ſtill in reſerve for that once favourite people; and which to the pleaſing aſtoniſhment of ſurrounding nations, he will bring forth, with circum-

a Dr. Hammond, Dr. Lightfoot, &c.

ſtances of luſtre, which ſhall ſurpriſe the univerſe. In theſe ſentiments thoſe eminent Fathers all agreed.

2. The Apoſtle ſpeaks of this event as a myſtery to the believing Gentiles themſelves. Now, that God's elect, whether Jews or Gentiles, ſhould be ſaved, could be no myſtery, for revelation makes nothing more plain; and therefore the Apoſtle could not ſay to believers, I would not have you continue in ignorance of a myſtery, to the nature of which you are yet ſtrangers, chiefly ſince he had ſaid before, that there *is even now an election of grace*; and *that the elect had obtained, though the reſt as a nation were blinded*; and in a variety of paſſages he diſtinguiſhes between the election of Iſrael of every nation, and the unbelieving nation of the Jews, whoſe converſion he refers to a remote period. And this blindneſs of the Jews, which he repeatedly mentions, and which is to be removed, is applicable only to the national church or body, or words can have no determinate meaning. It has been aſſerted, that the Jews, ſeeing their temple in flames, in great numbers embraced the Chriſtian faith: The very reverſe was the caſe; for altho' the Chriſtians took the alarm, when they ſaw Jeruſalem encompaſſed with armies, and eſcaped to *Pella*, and were all ſaved; yet the Jews, actuated by rage and deſpair, almoſt all periſhed either by the ſword of Titus, by mutual ſlaughter, or in the flames of the temple. But we hear nothing of the converſion of a ſingle Jew to the faith of Chriſt. Emulation, it muſt be owned, is a glorious principle; but has it had that effect on the Jews? Read the Acts, and you will there uniformly ſee, that they were enemies to the Goſpel for the Gentile's ſake, becauſe they were admitted into the Chriſtian church, without circumciſion, and the rites of Moſes. To remove this fatal prejudice from the blinded Jews, the Apoſtle in all his epiſtles

epiſtles ſtrenuouſly labours, but as yet, to little or no purpoſe.

To this I may add, that St. Paul aſſerts, that this national infidelity of the Jews ſhould continue, till the *fulneſs of the Gentiles ſhall come in.*—There is a double fulneſs of the Gentiles mentioned in ſcripture.

1. That which was ſpoken of, v. 12. *If the diminution of them was the fulneſs of the Gentiles*; and this conſiſted in the preaching of the Goſpel to all nations, and imparting glad tidings of ſalvation to them, and was, in a great meaſure, to be accompliſhed before the deſtruction of Jeruſalem, and the ruin of that church and nation, according to our Lord's prediction in theſe words, *The Goſpel of the kingdom ſhall be preached in all the world, for a witneſs to all nations, and then ſhall the end come.—Verily this generation ſhall not paſs away, till all theſe things ſhall be fulfilled.* a

2. There is to be another fulneſs of the Gentiles by a more glorious converſion of them, and coming in of thoſe nations which have not hitherto embraced the Goſpel, or have relapſed into Heatheniſm, or Mahometiſm, to be effected, when this rejection of the Jews ſhall ceaſe, and *God ſhall ſend the Deliverer out of Zion*, to turn away iniquity from Jacob, and of this only can we underſtand thoſe words of the Apoſtle, v. 12. *If the fall of the Jews hath already been the riches of the (Gentile) world, and the diminution of them the riches of the Gentiles, how much more ſhall their fulneſs. If the caſting away of them be reconciling of the world, what ſhall the receiving of them again be, but even as life from the dead.* This blindneſs therefore ſtill continuing upon them as much as ever, another fulneſs of the Gentiles is to be expected, when it entirely ſhall be removed from them, *and ſo all Iſrael ſhall be ſaved.*

3. Once more. Jeruſalem is yet trodden down of the Gentiles. It is true, in the eleventh and twelfth

a Matt. xxiv. 13.

centuries, the banner of the croſs triumphantly waved from the walls of Jeruſalem; being reſcued from the Saracens by the mighty combination of the Princes of Europe, who poured into Aſia their millions of followers, and who, like an irreſiſtible torrent, carried all before them. But theſe *Holy Warriors*, were incited to their martial atchievements, from motives leſs ſublime and heavenly, than to propagate the faith of the Lowly Jeſus; and were, in effect, by their ravages and inhumanities, a diſhonour to the Chriſtian name. Their trophies and conqueſts were ſoon regained by the victorious Saracens, and Jeruſalem, and the Holy Land, yet groan under the oppreſſive tyranny of the barbarous and unenlightened Turks; while the deſcendants of Abraham are yet captives in all nations;—all which will ceaſe, and *all Iſrael be reſtored* when the times of the Gentiles ſhall be fulfilled. *a*

4. Laſtly; David, Daniel, and indeed all the Prophets, predict the extent and felicity of the Meſſiah's kingdom, as including within its hallowed bounds, all the kingdoms and nations of the earth—This has never yet been fulfilled; for, as a learned man obſerves, if we divide the known regions of the world into thirty equal parts, the Chriſtian part is only as five, the Mahometan as ſix, and the Idolaters as nineteen.

There is then a time to come, previous to the diſſolution of the world, in which the Saviour will yet once more diſplay to the victorious banner of the croſs, and, like a mighty man of war, march on conquering and to conquer, till he hath confounded or converted his enemies, and finally conſummated his victories, in a glorious triumph over all the powers of the earth, and made all nations, tongues, and languages to ſerve him.

II. I now

a Luke xxi. 22.

II. I now go on to deſcribe the manner and nature of this magnificent reſtoration of the Jews. And on this, fancy muſt be under the ſtricteſt rein. For in ſpeaking of things future, we muſt be guided by the declarations of HIM, before whoſe omniſcient eye, *all things are naked and open*; whoſe prerogative it is *to declare the end from the beginning*; *and from ancient times the things that are not yet done*; *ſaying, my counſel ſhall ſtand faſt, and I will do all my pleaſure.* *a* This reſtoration then of that ancient people ſhall be.

1. UNIVERSAL. So the text, *All Iſrael ſhall be ſaved.* Thus the Apoſtle reaſons: If that part of the Jews to which blindneſs hath happened, ſhall be delivered from that heavy judgment; if there ſhall come to them out of Zion a Deliverer, to turn away their iniquity, and ſo God will accompliſh his everlaſting covenant with them hereafter, by taking away their ſins, and ſo the promiſe is made for the complete ſalvation of that part of the Jews to which blindneſs had happened, which comprehends by far the greateſt part of that people; and this by the moſt effectual means, by *turning away ungodlineſs from Jacob.* This alſo notes, that God by ſending a *Deliverer out of Zion*, to grant them the pardon of their ſin; and we know that this can alone be obtained by faith in that JESUS, who ſaves his people from their ſins. This grand obſtacle being removed, they ſhall univerſally be reſtored to the divine favour. And, as in a national capacity, there has been an univerſal caſting of them off, ſo there will be an univerſal receiving of them again; an univerſal *breaking off from their own olive-tree*; ſo there ſhall be an univerſal *inſerting of them into it again*; univerſal ſeverity againſt them, ſo there will be univerſal and unbounded mercy to them.

2. It will be VERY MAGNIFICENT. In order to raiſe our conceptions of this glorious event to the higheſt pitch,

a Iſa. xlvi. 10.

pitch, the Evangeliſt, in deſcribing the future glories of the eternal world, borrows moſt of his magnificent images, in the Revelation, from thoſe of the Prophets, when deſcribing the grandeur and magnificence with which God's antient people will again be reſtored to their own land. It is termed *a new heaven and a new earth, Behold, I create new heavens and a new earth, and the former ſhall not be remembered, nor come into mind*; for ſays God to the Meſſiah, *I have put my word in thy mouth, that I may plant the heavens, and lay the foundations of the earth, and ſay unto Zion, thou art my people.—The voice of weeping ſhall no more be heard in her, nor the voice of crying; for the Lord ſhall wipe away tears from all faces. I will lay the ſtones with fair colours,* and *thy foundations with ſapphires.* God ſaith of this glorious converſion; *They ſhall call thee the city of the Lord, the Zion of the holy one of Iſrael. Thou ſhalt call thy walls ſalvation, and thy gates praiſe. The ſun ſhall no more be thy light by day, neither for brightneſs ſhall the moon give light unto thee.*

3. GLORIOUSLY ATTENDED AND ENCREASED BY THE FULNESS, OR CONVERSION, OF ALL THE NATIONS OF THE WORLD. In that eventful day, *ſhall the Lord ſet his hand a ſecond time, to recover the remnant of his people, and ſhall aſſemble the outcaſts of Iſrael, and gather together the diſperſed of Judah, from the four corners of the earth. That he will bring again the captivity, and have mercy on the whole houſe of Iſrael, as to leave none of them any more there, nor hide his face from them any more.*—With the plenitude of the Gentiles—*If the fall of them be the riches of the world, how much more their fulneſs?* So the Prophets—*In that day, there ſhall be a root, which ſhall ſtand for an enſign to the people; and to it ſhall the Gentiles ſeek, and his reſt ſhall be glorious.* Behold, ſaith God, *I will then lift up my hands to the Gentiles, and ſet my ſtandard to the people; and they ſhall bring thy ſons in their arms, and thy daughters ſhall be carried upon their*

ſhoulders,

ſhoulders, and kings ſhall be thy nurſing fathers, and queens thy nurſing mothers. Behold thou ſhalt call a nation that thou knoweſt not, and nations that have not known thee ſhall run unto thee, becauſe of the Lord thy God, and for the holy one of Iſrael; for he hath glorified thee. And the Gentiles ſhall come to thy light, and kings to the brightneſs of thy riſing. Behold, I will extend thy peace to her like a river, and the glory of the Gentiles like a flowing ſtream. And I will gather all nations, and tongues, and they ſhall come and ſee my glory; and they ſhall bring all their brethren for an offering to the Lord, out of all nations, to my holy mountain in Jeruſalem.

5. OF PERPETUAL DURATION. *At that time, they ſhall call Jeruſalem the Throne of the Lord; and all the nations ſhall be gathered unto it, neither ſhall they walk any more after the imagination of their evil hearts. And I will make an everlaſting covenant with them, that I will not turn away from them, to do them good, but I will put my fear in their hearts, that they ſhall not depart from me. And I will raiſe up for them a plant of renown, and they ſhall no more be conſumed with hunger in the land, neither bear the ſhame of the heathen any more. I will make thee an eternal excellency, a joy of many generations; violence ſhall no more be heard in thy land, waſting nor deſtruction within thy borders. Thy ſun ſhall no more go down, neither ſhall thy moon withdraw itſelf; for the Lord ſhall be thine everlaſting light, and the days of thy mourning ſhall be ended. Moreover, I will make a covenant of peace with them, it ſhall be an everlaſting covenant with them; and I will place them, and multiply them, and will ſet my ſanctuary in the midſt of them for evermore. My tabernacle ſhall be with them, yea, I will be their God, and they ſhall be my people. And I will plant them upon their land, and they ſhall be no more pulled up out of their land, which I have given them, ſaith the Lord thy God.* All theſe, and a variety of other magnificent, and charming promiſes, ſcattered like ſtars over the propheſies, are con-

confirmed, and ſtamped with the oath of the Moſt High;—*As I have ſworn*, ſaith the Almighty God, *that the waters of Noah ſhall no more go over the earth, ſo I have ſworn, that I will not be wrath with thee, nor rebuke thee, any more; for the mountains ſhall depart, and the hills be removed, but my kindneſs ſhall not depart from thee, neither ſhall the covenant of my peace be removed, ſaith the Lord that hath mercy on thee.* a

Now, it ſeems very evident, that ſcarcely any of theſe things can be applied to the return of the Jews from their captivity, in Babylon; for it was ſo far from being a national reſtoration of that people, that by the moſt accurate account of *Ezra*, only forty-two thouſand returned out of three millions, of which that people conſiſted, and that too only of the trifling remnant of two tribes. Moſt of them remained in the Perſian empire, or were ſcattered among the commercial towns on the Mediterranean ſhores, and other parts of Europe and Aſia, while the ten tribes were blended and loſt among the nations, and are reſerved ſtill for an univerſal reſtoration. It is true, Cyrus, and other Perſian princes, promoted and aſſiſted their return to Jeruſalem; but the aid enjoined the governors was afforded in a ſmall ſupply, and given with a very unwilling hand; which has no reſemblance to the magnificent, ſplendid, and cordial aſſiſtance with which all nations will aid the glorious return of their elder brethren, the Jews. Beſides, God's *kindneſs has departed from them*, and *his covenant of peace, has been removed*, for above 1600 years; *violence has been heard in their land, waſting and deſtruction within their borders, and their land hath been made deſolate*; and they have long ceaſed *to be his people*, and he *to be their God*.

Nor

a Iſa. liv. 9, 10. ch. lix. 20, 21. ch. lx. 1, 2. ch. lxi. 7, 8. lxii. 4, 12. lxv. 19. Jer. xxxvi. 36. Ezek. xxxvii. 25, 26, 27. Ez. xxxix. 28, 29, &c. &c.

Nor can we apply theſe promiſes to the believing Gentiles; for ſurely they could not be *a prey to the heathen*, or be the people whom God hath *led into captivity*, and *after gathered them again into their own land*; nor that they ſhould *ſuck the breaſts, and eat the riches of the Gentiles*.

It ſeems then, that the univerſal, magnificent, and perpetual reſtoration of the Jews, attended with the general converſion of the Gentile nations, is intended by the preceding prophecies.—Let us now attend to the

III. MEANS. As about the time of our Saviour's coming into the world, there was a general perſuaſion and expectation in the minds of both the Jews and Gentiles, that ſome illuſtrious perſon, inveſted with univerſal dominion, was to make his appearance in Judea; and it is not unlikely that ſome ſuch impreſſion may once more affect the minds of all nations, previous to this mighty event. But what we are not allowed to doubt of, is that the ſuperabundant influence of the Holy Spirit, diffuſed in a very extraordinary manner, ſhall then be univerſally felt. And to uſe the words of a learned Commentator, *a* "Nor "is it to be wondered, that there ſhould be then ſuch "glorious converſion of them, and ſuch a flowing "of the nations to them, ſeeing the prophets intimate "that there ſhall be then a full effuſion of the Holy "Ghoſt, upon all men, reſembling that which was "given to the firſt ages of Chriſtianity." So the Prophet Iſaiah, ſpeaking of the deſolation of the city, adds, *until the ſpirit be poured upon them from on high*, the very promiſe made by our Saviour to the Apoſtles juſt before his aſcenſion. So alſo, *The deliverer ſhall come out of Zion, and ſhall turn away iniquity from Jacob*; and then adds, *My ſpirit that is upon thee, and my words which I have put into thy mouth, ſhall not depart out of*

a Dr. Whitby on the Millennium.

thy mouth, nor out of the mouth of thy ſeed, nor out of the mouth of thy ſeed's ſeed, from henceforth and for ever; I will pour water upon him that is thirſty, and floods on the dry ground; I will pour my ſpirit upon thy ſeed, and my bleſſing upon thine offſpring. And again, *I have gathered them unto their own land, and have left none of them any more there; neither will I hide my face any more from them, for I have poured out my ſpirit upon the houſe of Iſrael, ſaith the Lord.* Upon which promiſes, the Apoſtle Paul ſeems to give a comment, when he ſays, *Even unto this day when Moſes is read, the veil is upon their heart. Nevertheleſs when it ſhall turn unto the Lord, the veil ſhall be taken away; for the Lord is that ſpirit, and where the ſpirit of the Lord is, there is liberty,*—from ſubjection to the law, and from the veil which hinders them from coming to Chriſt.

To this a high authority *a* conjectures, there will be added ſome aweful and convincing viſion of Jeſus Chriſt, in the Clouds of heaven. He founds this ſuppoſition upon the words of Chriſt himſelf, who being aſked what ſhall be the *ſign of the end of the world*, replied, in theſe remarkable words, *Then ſhall appear the ſign of the Son of man in heaven, and they ſhall ſee all the tribes of the earth mourn, and they ſhall ſee the Son of man coming in the clouds of heaven with power and great glory.*—To the Jews, as a nation, he ſaid, *Verily I ſay unto you, yet a little while, and ye ſhall not ſee me, till you ſay, Bleſſed is he that cometh in the name of the Lord.* When this ſhall take place, oh what heart-rending anguiſh and genial contrition ſhall affect their minds, *when they ſhall look on him whom they have pierced!* what floods of penitential tears ſhall flow, when the ſpirit of grace and ſupplication ſhall be poured out upon this long, long obſtinate, now enlightened, and converted nation!—When ſhall this wonderful event take place? This leads me to exhibit, according to the

a Mr. Mede.

the moſt rational conjectures, founded on Scripture, the

IV. TIME when it is expected to be accompliſhed. I enter on this arduous taſk with the obſervation of a judicious and learned author. *a* "It will ever be a "point of wiſdom, not to be too confidant in any "thing, eſpecially in fixing the periods of Time." Yet the ſame ingenious Author obſerves, that the mighty events of future times, (the Day of Judgment excepted) are ſo characterized by the Prophets, and in the Revelation, as go a great way to fix the general duration of three great periods, viz. the opening of the Seals, the ſounding of the Trumpets, and the pouring out of the Vials, which will conclude with the moſt ſplendid period of the church, previous to the diſſolution of the Univerſe.

In general; this important event ſhall not happen till the utter ſubverſion of Antichriſtian power, throughout the world, when, in the ſtrong language of Scripture prophecy, *the Beaſt, and the falſe Prophet, ſhall be caſt into the devouring flame.*—Till this takes place, the converſion of the Jews, will ſtill continue unaccompliſhed. For it is remarkable, that however prone that people had been to idolatry, previous to the Babyloniſh captivity, yet after that period, it has invariably been their deteſtation; nor could any threats, terrible to nature, or rewards, and honours ſo flattering and perſuaſive, induce the Jews to comply with idol-worſhip. The worſhip therefore of Images, Crucifixes, and Relicts, ſo early, and fatally introduced into the Chriſtian church, has hitherto proved an inſurmountable bar in the way of the converſion of the Jews, to the faith of Chriſt.—What! ſay the deſcendants of illuſtrious Abraham, were our fore-fathers, ſo ſeverely puniſhed, for the worſhip of the Golden Calf, and threatened by Almighty God,

a Mr. Lowman on the Revelation—Preface.

that in all future viſitations, this ſin he would ever remember againſt them? Shall the recollection of the amazing calamities which befell them, for this crime, by the armies of Nebuchadrezzar, almoſt to the extirpation of the church and ſtate, be ever forgotten? Shall we then, once more provoke the indignation of the Moſt High, by embracing a ſyſtem, ſo fraughted with idols, and other impious ſuperſtitions, unworthy both of God and Man? No; let us rather ſuffer a thouſand deaths, and patiently wait till the appearance of our Meſſiah, who with his victorious arm, the idols of the nations will utterly aboliſh. Nor was image worſhip attended with leſs hurtful effects, when propoſed to the Gentiles. It is true, that altho' the Apoſtles and their ſucceſſors, by the all-powerful influence of the Spirit, had, by the preaching of the Croſs, ſilenced oracles, and overturned every veſtige of idolatry, in the Roman empire, under Conſtantine the Great; yet it is to be obſerved, that no ſooner had the Woman, ſeated on the Scarlet-coloured Beaſt, with the Golden Cup in her hand, full of the wine of fornication (alluding to the cuſtom of lewd women adminiſtering philters and love potions) ſeduced, or intimidated men to drink of the intoxicating mixture, than moſt of the nations ſoon relapſed into the practice of idolatry, under Rome *Chriſtian*, to which they had been accuſtomed in their Pagan ſtate. But other nations who had never ſubmitted to the arms of that mighty people, were ſhocked, when Miſſionaries, ſent for their converſion, propoſed crucifixes, and other holy trumpery, as objects of adoration. What! ſaid ſternly the Indian, is that piece of croſs wood to take me to the Great Spirit—No; let me rather worſhip my tomahawk, for with it, in war, I annoy and kill my enemies, and it ſerves me to ſmoke calmly in times of peace.

The

The difficulty principally lies in fixing the exact time of the riſe of the Beaſt and falſe Prophet; this done, the period of his continuance, and downfall, will be more eaſily aſcertained. As to the latter, we are informed, the time of the Beaſt, the time of the Woman's being in the Wilderneſs, the time when the Holy City ſhould be tradden under foot, during which the Two Witneſſes are to prophecy in ſackcloth; theſe times tho' variouſly expreſſed, yet plainly expreſs the ſame Duration, viz. A Time, Times, and half a Time;—more plainly, to be forty and two months; or—a thouſand two hundred and threeſcore days. *a* That the riſe of this Antichriſtian power was to be from the convulſions of the nations, upon the ſubverſion of the Roman empire, and his ſeat to be in Rome, is ſufficiently plain, from the expreſs words of the prophecy itſelf. *b.* It could not begin till the nations of the North, long oppreſſed by the tyranny of Rome, burſt forth like a mighty inundation, and overwhelmed the empire.—Theſe parcelling it out into ten independent kingdoms, were themſelves converted to Chriſtianity, and their princes gave their protection to the profeſſion of it. The fourth Monarchy, or Roman empire, was deſcribed by the Prophet Daniel as a Beaſt fierce and terrible; and ſo indeed the faireſt domains of the three parts, of the then known world, ſeverely felt; this was deſtroyed by the invaſions from the North; as John expreſſes it, *I ſaw one of his heads, as it were wounded to death, and his deadly wound was healed, and all the world wondered after the Beaſt.* But he ſpeaks of another Beaſt, or Power, ariſing out of the deſtruction of the former, which *exerciſeth all the power of the firſt Beaſt before him, and cauſeth the Earth, and them that dwell therein to worſhip*

a Rev. xi. 2. xiii. 5.

b See Biſhop Hurd's Sermons, &c. at Biſhop Warburton's Annual Lecture.

ſhip the firſt Beaſt, whoſe deadly wound was healed. Theſe deſcriptions ſeem plainly to repreſent the Roman government, as once in a ſtate of great authority and power, afterwards as having very much, or quite loſt that power, ſhould in a form, quite new, recover it, and give laws to nations far more numerous, and form an empire, which was to aſſume dominion, not only over the bodies of men, but to bind heaven, earth, and hell, by it's laws. Let us ſee if hiſtory will aſſiſt us in fixing the period of it's riſe.

After the Northern nations had entirely ſubdued the power of the Roman empire, they ſettled themſelves in the ſeveral parts of it, and erected ſovereign and independent dominions in France, Spain, Britain, and Italy itſelf.

The Goths poſſeſſed themſelves of the beſt part of Italy, eſpecially about Rome, and at laſt took the city of Rome itſelf, A. D. 476. Odoacer, king of the Heruli, obliged Auguſtulus, the laſt Roman ſovereign, to reſign the empire, claimed only the title of the king of Italy, and Ravenna. Not long after, Juſtinian, emperor of the Eaſt, ſent his victorious armies under Beliſarius, and Narces, to the Weſt, broke the power of the Gothic kingdom in Italy, and recovering it, governed it by deputies or lieutenants, who were ſtiled dukes of Italy. In about A. D. 568. The Longobards invaded Italy, and making ſwift progreſs conquered almoſt the whole of it, Rome and Ravenna excepted, while Rome, formerly miſtreſs of the world, was ſo low, that the ſeat of Government was transferred from it to Ravenna, where an exarch preſided. Aiſtulphus, king of the Lombards, took Ravenna, A. D. 752. This was attended by very great conſequences, as it gave occaſion to this prince to claim Rome, as a part or parcel of the exarchate. To make this good, he prepares to beſiege that city.

The

The Biſhop of Rome, whoſe power had riſen to an amazing height, and who had claimed the title of *Papa* or Pope, alarmed at this danger, ſolicited the aid of Pepin, king of France. Pepin had many obligations to that Pontiff, and therefore entering Italy with an army, beats Aiſtulphus, and obliges him to ſurrender the whole exarchate to the Pope, and gave the temporal government of Rome, and the exarchate of Italy, for ever, to the Pope and his ſucceſſors, as the patrimony of St. Peter. Thus Pepin wreſted the exarchate from the hands of the Lombards, refuſed to reſtore it to the Eaſtern empire, but confirmed it to St. Peter and his ſucceſſors; the keys of the ſeveral cities belonging to the exarchate, together with the grant or charter, being with much ſolemnity laid on the Altar of St. Peter, A. D. 756. *a*

The power of Rome ſeemed quite extinguiſhed, and it's authority had received a deadly wound, by the invaſions of the Goths, and that Imperial capital was brought ſo low, that no ground of rational hope was left, it ſhould ever recover its authority and power again; and yet after ſo many years, it revived once more, *this deadly wound was healed*, and it hath continued a very long time, one of the moſt extraordinary forms of government the world ever ſaw.

In this period of time then, which begins with the laſt form of Roman government, and which perfected the Papal ſupremacy, and Spiritual monarchy, by a conſiderable independent temporal dominion, we have a very proper and natural agreement of hiſtory, with the deſcription of this prophecy. This directs us to a ſurer method of fixing the date of it, than uncertain enquires, when the Papal ſupremacy was eſtabliſhed; for the prophecy rather points out the *temporal power* of the Pope, as the laſt form of the government of Rome, which was alſo what principally eſtabliſhed his

a Sigonius, de Regno Italiæ.

his ſupremacy, and perfected the plan of ſpiritual monarchy.

Thus have we ſeen a power ariſe from ſmall beginnings, ſo new, ſo unexpected, and arrive at a degree of eminence, over the perſons and minds of men, carrying at once the imperial ſceptre of almoſt univerſal dominion, and impoſing upon mankind a ſyſtem of the moſt refined blaſphemy, yet ſo faſcinating in its nature as that the WORLD wondered after the BEAST. To deſcribe the wonderful arts, inhuman barbarities, and ſeas of blood ſhed, employed for ſeveral centuries, to ſupport this terrible power, does not fall within my preſent purpoſe;—it has been done of late years, by writers of the firſt talents and abilities. *a* But altho' imperial Babylon of old on the banks of the Euphrates ſo fortified by her lofty walls, and gates of ſolid braſs, ſaid in the days of her pride, *I ſhall ſit as a Queen for ever, and ſee no ſorrow*; yet deſtruction came upon her as an impetuous whirlwind; ſo alſo this myſtical Babylon, ſituated on the banks of the Tyber, an Angel flying thro' the midſt of heaven, ſhall pronounce her doom, *Babylon is fallen, is fallen, that great City!*—WHEN?

We have already ſeen that Papal ſupremacy as an independent power, commenced in A. D. 756. and 1260 prophetic days, or years were determined as the period of his reign, which carries our computation to the 2016 year of Chriſt, or 224 years hence. At, or about that period, is the time fixed by the moſt learned, and beſt informed Chronologiſts.

Then, ſhall fall with marks of ſignal vengeance, a power ſo injurious to mankind, and hitherto ſo obſtructive to the converſion of the Jews. When that ſhall take place, and all nations ſhall flow together, and

a Dr. Robertſon's Charles V. Calvinus Minor, Proteſtant Packet, and particularly the Rev. Mr. Graham's Sermon, of Newcaſtle, entitled, Falſe Prophet's Unmaſked.

and the ſign of the Son of Man ſhall be diſplayed, then ſhall commence the

GLORIOUS MILLENNIUM or thouſand Years, when Chriſt ſhall reign with his church on earth.

This glorious period of the church is mentioned in Rev. ch. xx. In the highly figurative language of prophecy a potent Angel is repreſented as deſcending from heaven with a great chain in his hand; he lays hold on the great Dragon the Devil, and binds him in the bottomleſs pit, a thouſand years. The faithful worſhippers of the true God, and Martyrs, who ſhed their blood in the cauſe of truth, are repreſented as aſcending out of their graves, and being placed on thrones, they are to reign with Chriſt for a thouſand years.

Interpreters of the firſt eminence for learning, underſtand this in a literal ſenſe, and hold that "thoſe "who ſuffered for the ſake of Chriſt and a good con-"ſcience ſhall be raiſed from the dead a thouſand "years before the general reſurrection, and reign "with Chriſt in a happy ſtate." *a* And that this is the firſt reſurrection.

But they, who, on the other hand, underſtand this deſcription in a figurative ſenſe, obſerve, that all the expreſſions, will very well bear ſuch an interpretation, that it will be more agreeable to the ſtyle of prophecy, which every where abounds in figurative deſcriptions, that all theſe expreſſions are uſed in the ancient prophets in a figurative meaning, and that there are unanſwerable difficulties attending a literal interpretation of them. They obſerve that *the ſouls of them which were beheaded for the witneſs of Jeſus—And which had not worſhipped the Beaſt*; may, eaſily, according to the manner of prophetic language, ſignify perſons of like ſpirit and temper with them, of like faith, patience, conſtancy, and zeal. John the

a Dr. Burnet's Theory.

Baptiſt was Elias, becauſe he came in the ſpirit of that prophet. Thus a ſtate of the Church, in which the ſpirit of the antient martyrs and confeſſors, and the purity of thoſe times ſhall return, may be deſcribed as a church of martyrs, a church ſo nearly reſembling them in temper, conſtancy, and zeal. Thus the reſtoration of the Jews from their captivity, is expreſſed by a reſurrection of dry bones, and ſo the glorious Millennium, correſponds with the complete converſion of the Jews, and with them, of all nations, is abundantly manifeſt in the Prophets and the Revelation. This will be the life from the dead, with the proſpect of which St. Paul comforts, and revives the hopes of the Church. Dr. Whitby, a learned author, obſerves, that a literal reſurrection ſeems not well conſiſtent with the happy ſtate of ſouls departed, or with the high prerogatives ſuppoſed to belong to the ſouls of Martyrs. The reſurrection repreſents bodies fit to live in heaven, and not on this earth,—As a reſurrection of all ſaints, not to a temporal life on earth, but to an eternal life in heaven. *a*

To this we may add, that there is no intimation, that all good and faithful Chriſtians are to be ſlain at this time, together with the Beaſt and his followers, to make room for martyrs and perſons who died ſome hundred years before, to inhabit the earth, in their room. To this it is ſaid, in the order of the prophecy that the general reſurrection will take place after the thouſand years are expired.

It ſhould ſeem then that a figurative interpretation is the true meaning of that glorious period, when peace, righteouſneſs, and truth ſhall univerſally reign, and when the Church free from perſecution, and all the deceitful arts of Satan and wicked men, enlarged with the converſion of the Jews, and *fulneſs* of the Gentiles, ſerving God as a kingdom of prieſts, in the purity

a Whitby's Treatiſe on the Millennium.

purity of Chriſtian worſhip, and enjoying all the bleſſings of Divine protection and grace; when from the riſing to the ſetting ſun God's name ſhall be glorious, and his praiſes reſound from ſhore to ſhore, and ſuch meaſures of light, joy, and peace, ſhall be given them, that with great propriety, they may be ſaid to *live and reign with Chriſt*.

V. I ſhall ſhortly give a few of thoſe PROOFS and EVIDENCES to demonſtrate the reality and certainty of ſuch events to take place, particularly the converſion of the Jews.

1. They were the firſt people in the world who were choſen of God, ſtyled his *firſt-born*, his *choſen ones*, and his *peculiar treaſure to himſelf above all the people of the earth*. All the nations of the world ever ſince, have received the word of God and the true religion from the Jewiſh nation, and Jeruſalem hath ſtill been the mother of all the other churches. None could then be *joined unto the Lord*, and worſhip him aright, unleſs he joined himſelf to the Jews, and became a worſhipper of the God of Iſrael, or a member of that church. The deſtruction of their enemies in the Red Sea, when

> Moſes rais'd high to heaven the loud, th' impetuous ſong.
>
> BEATTIE.

they were conducted thro' the wilderneſs of Arabia, by a pillar of fire, and were miraculouſly fed by pure aliment of manna from heaven; they were organized into a church at the foot of Mount Sinai, where the Supreme Being announced his will, and publiſhed his laws, from the flaming mountain. He introduced them into the promiſed land with every poſſible mark of his protection and favour.

After Chriſt's coming in the fleſh, the Goſpel was firſt ſent to them, as being *the children of the kingdom*, and the Saviour exerciſed his miniſtry only among

that people, exalted to heaven, by their privileges, and confined the miniſtry of the Apoſtles to *the loſt ſheep of the houſe of Iſrael.* After Chriſt's reſurrection, his diſciples were charged in their general commiſſion, to preach the Goſpel to all nations, but to begin the ſacred work at Jeruſalem. Here was the firſt Goſpel church formed, which had the pre-eminence of all other churches, and to her they went for the deciſion of their controverſies. While Greece and Rome have produced Poets, Orators, and Philoſophers, the Jewiſh nation has produced Prophets and Apoſtles, thoſe lights from heaven, and teachers of the world: and to crown all, Jeſus, the Saviour of the world was a Jew.

As they have been the firſt church, ſo they will be the laſt on earth, when all the nations of the world, ſhall, by their converſion, be enlightened, and acquire *life from the dead.*

2. Their general infidelity is a proof that God has their national converſion ſtill in view, when he will ſurpriſe the univerſe with a new thing, *A nation born at once.*

3. Their diſtinct and ſeparate ſtate among all nations of the world, whither they have been carried captives. Can this be ſaid of thoſe once mighty empires, which bid fair for perpetuating their duration, co-eval with time; yet theſe have been ſo utterly ſcattered and overthrown, that not a wreck of them has been left behind: while the Jews, for above 3000 years, have continued a diſtinct, unmingled people, though ſcattered through the whole world.

4. What is very remarkable, it has ever been obſerved that the Jews have kept their wealth in the ſmalleſt and moſt portable forms, ſuch as gold, jewels, and other precious commodities, ſo as to be perpetually in readineſs for this national return to their own land.

Theſe,

Theſe, and other proofs may ſerve to afford an high probability of this great event; but it is put beyond all doubt by the declaration of the Moſt High himſelf.

Thus ſaith the Lord which giveth the ſun for a light by day, and the ordinances of the moon and of the ſtars for a light by night, which divideth the ſea when the waves thereof roar; the Lord of hoſts is his name. If thoſe ordinances depart from before me, ſaith the Lord, then the ſeed of Iſrael alſo ſhall ceaſe from being a nation before me for ever. Thus ſaith the Lord; if heaven above can be meaſured, and the foundations of the earth ſearched out beneath, I will alſo caſt off all the ſeed of Iſrael for all that they have done ſaith the Lord. a

IMPROVEMENT.

1. Upon taking a retroſpective view of this wonderous ſcene of things, and for the promoting and ripening of which, the mighty revolutions that happen in the world, are only preparatory and ſubſidiary ſteps; upon viewing the unceaſing care, and mighty agency of God, reſpecting his church, we may be induced to cry out with admiration, *Glorious things are ſaid of thee, O City of the Lord!*

2. We ſee the propriety of that petition, *Thy kingdom come.* We, as citizens, may miſtake, from a predilection to the nation which gave us birth, when we wiſh that our own country may riſe high in eminence among the nations, that Britain may ſee reſpect paid her flag, waving over every ocean, and that ſhe may concenter in her ports and marts the trade and navigation of the world; but we can never get wrong in our addreſſes to heaven for the univerſal dominion and increaſe of the ſubjects of the church.—If it was a poli-

a Jer. xxxi. 35, 36, 37.

a political problem whether it had been better that Auguſtus had either never been born, or that he had never died; it can be none reſpecting the birth and eternal reign of the glorious head of the church.—Yes, the day ſhall come when even the ſun and moon ſhall

> Be loſt, diſſolv'd in thy ſuperior rays,
> One tide of glory, one unclouded blaze
> O'erflow thy courts; the light himſelf ſhall ſhine
> Reveal'd, and God's eternal day be thine!
> Rocks fall to duſt, and mountains melt away;
> The ſeas ſhall waſte, the ſkies in ſmoak decay;
> But fix'd his word, his ſaving power remains;
> Thy realm for ever laſts, thy own MESSIAH reigns.
>
> POPE'S MESSIAH.

3. If the God and Father of us all has ſtill the beſt wine at the laſt for his once favourite people, ſtill greater things in reſerve for them, than even thoſe ſplendid times, when the ſea, which proved the grave of their enemies, afforded them a ſafe and commodious path, when the ſtars in their courſes fought againſt their foes, and the ſun and moon were arreſted in their career, to light them on to their victories, ought we not to regard with friendſhip and humanity the deſcendants of Abraham, in whoſe illuſtrious line *came He who is God over all bleſſed for ever.* I would not injure a Jew, becauſe he is a Jew, ſaid the late learned and excellent Dr. Newton, Biſhop of Briſtol, for all the wealth in the world. We, in our own ſhort ſpan of time, have ſeen wonderful Revolutions, and the benignant light and influence of civil and religious liberty diffuſe itſelf far and wide among the nations; we have ſeen a ſpirit of humanity, and love of mankind univerſally prevailing, and no where more than among generous Britons; *a* let us ever *be merciful as our heavenly Father is merciful.* 4. Laſtly;

a Alluding to the Revolutions in America, France, and Poland—The Humane Societies, and the noble plan for the Abolition of the Slave Trade.—See the Notes and Obſervations at the end of the Sermon.

4. Laſtly; if the glory of the latter day will be ſo conſpicuous; if it will be ſo diſtinguiſhed a privilege, to be members of that enlightened and univerſal church, what will it not be in heaven, in the full blaze of celeſtial day! It is probable none now living may ever ſee that glorious period of this univerſal reſtitution of all things: our fathers, where are they, the Prophets do they live for ever? It is no matter, if we be the ſons and daughters of God, by a lively faith in his Son, though we too ſleep in the duſt; yet in the bleſſed morn of the reſurrection we ſhall awake and join the ſociety of the bleſſed, or in the eloquent language of a moſt excellent Divine, *a* with which I ſhall cloſe the ſubject:

" Do the tender feelings of nature, heightened and improved by the ſtill nobler affections of virtue and religion, excite in our breaſts an ardent deſire to be admitted again to the embraces of our dear departed friends and relatives, with whom we have had ſweet communion here on earth, and who are now with God? That deſire will be gratified, with the additional ſatisfaction of finding both them and ourſelves in a ſtate of perfect happineſs and glory. When we trace the characters of great and good men, as drawn in the ſacred pages, men famous for their ſimplicity, meekneſs and love, for their patience, fortitude and piety; do our paſſions kindle into a flame, and are we almoſt ready to burſt the bands of mortal fleſh, that we may mingle with theſe bleſſed ſpirits above? Such alſo will be our exalted privilege at death. With Enoch, who walked with God here on earth, we ſhall intimately converſe in heaven. In the boſom of Abraham, the father of the faithful, we ſhall gently repoſe our weary ſouls. The transfigured countenance of Moſes, the great lawgiver of the church, we ſhall behold with a ſteady eye. And with rapturous pleaſure

a Dr. Stennet's Diſcourſes, Vol. II. p. 308.

ſure ſhall we hang on the devout ſongs of David, the ſweet ſinger of Iſrael. Patriarchs, prophets and apoſtles, the illuſtrious army of confeſſors, *who came out of great tribulation, and have waſhed their robes, and made them white in the blood of the Lamb*, Chriſtians of every rank and condition among men, will be our aſſociates and companions. Their number cannot be told. Their happineſs cannot be conceived. Their honors cannot be deſcribed. They are all of one mind, and one heart; ſo that their friendly commerce can ſuffer no interruption, through difference of opinion, unhappineſs of temper, or any haſty prejudices whatever. They are knit one to another with indiſſoluble bands of eſteem and love; and all the rich treaſures of knowledge and pleaſure which each one poſſeſſes, are cheerfully laid out to promote the growing entertainment and happineſs of the whole. What a bleſſed company this!

" Angels alſo make up a part of the ſociety—Thoſe ſpirits of ſuperior rank, ſo variouſly deſcribed in Scripture to denote their different degrees of knowledge, authority and glory—Thoſe conſtant worſhippers of the ſupreme Majeſty, miniſters of his pleaſure, and guardians of his people—Thoſe *morning ſtars* that *ſang together*, thoſe *ſons of God* who *ſhouted for joy* at the creation of the world!—Thoſe *flames of fire* whom David celebrates in the pſalms—Thoſe armies of the living God, a hoſt of which was detached to welcome the Saviour into the world, to miniſter to him during his pilgrimage on earth, and to attend him afterwards to glory. How prodigious is their number? *ten thouſand times ten thouſand and thouſands of thouſands*, yea a number that cannot be reckoned. How vaſt their knowledge, dominion and power? *They excel in wiſdom and ſtrength.* How extenſive their benevolence and love? *They deſire to look into* the myſtery of redemption; and while they dwell on the rapturous ſubject,

they ſtrike their harps with infinite exultation and joy to the new *ſong of Moſes and the Lamb.*

" In the midſt of this illuſtrious multitude is ſeen the Divine Jeſus who infinitely outſhines them all in ſplendor and glory. O who can deſcribe the ſuperior mixture of ſweetneſs and majeſty, which diſtinguiſhes his countenance from theirs who ſtand around him? In him centre all beauty, excellence and perfection. *He is the chiefeſt among ten thouſand, he is altogether lovely.* There, I ſay, is ſeen that Jeſus, who the other day was a poor, deſpiſed, afflicted man; but is now a happy, glorious, exalted Prince: who the other day expired in agonies upon a croſs; but is now ſeated upon a throne, *hath a name written on his veſture and on his thigh*, KING OF KINGS AND LORD OF LORDS, and reigns uncontrolled ſovereign over the univerſe. There he unveils his matchleſs glories to the view of millions of admiring ſpectators, converſes intimately and familiarly with each one of them, and pours the richeſt bleſſings into their hearts. *Father, I will* ſaid he in his laſt prayer here on earth, *that they whom thou haſt given me be with me where I am, that they may behold my glory:* And his glory they do behold, for they *ſee him face to face*, without any of thoſe mediums which this our diſtant ſtate requires, and without any of thoſe interruptions and allays which ariſe from ſin and ſenſe." To this happy ſociety, the ſpirit and the bride ſay come: even ſo come Lord Jeſus! *Amen.*

FINIS.

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